

AHIMAN REZON

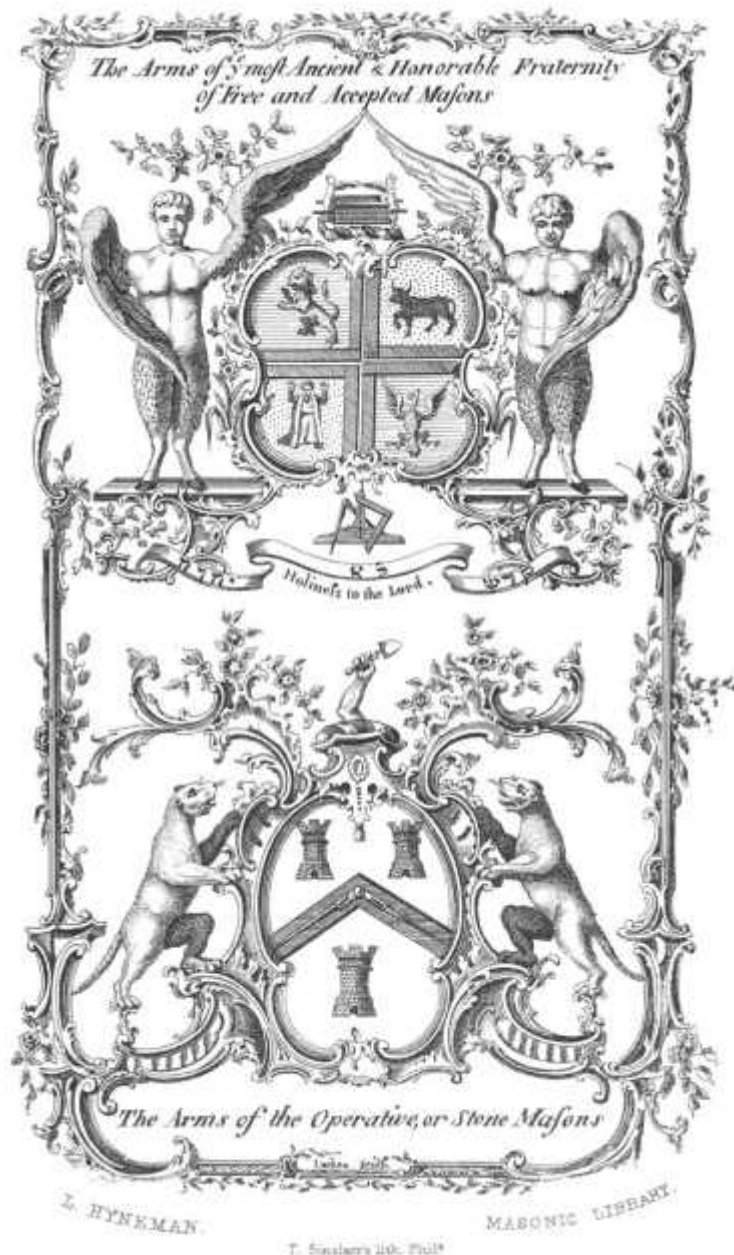
The title given by Dermott to the Book of Constitutions of the Grand Lodge of Ancient Freemasons in England, which was established about the middle of the eighteenth century in opposition to the legitimate Grand Lodge and its adherents who were called the Moderns, and whose code of laws was contained in Anderson's work known as the Book of Constitutions. Many attempts have been made to explain the significance of this title ; thus according to Doctor Mackey, it is derived from three Hebrew words, *zhiln*, meaning brothers; *..manah*, to appoint, or to select in the sense of being placed in a peculiar class (see Isaiah liii, 12), and *..ratzon*, the will, pleasure, or meaning; and hence the combination of the three words in the title, Ahiman Rezon, signifies the will of selected Brethren- the law of a class or society of men who are chosen or selected from the rest of the world as Brethren.

As the Ahiman Rezon is not a secret, but a published book, and the above definition has been omitted from subsequent revisions of the book, the words were submitted to Hebrew scholars for translation upon the assumption that they are of Hebrew origin. The words however are not Hebrew.

"Subsequent inquiry leads to the belief that they come from the Spanish, and are thus interpreted: Ahi, which is pronounced Ah-ee, is demonstrative and means there, as if pointing to a thing or place; man may be considered a form of *monta*, which means the account, amount, sum total, or fullness; while *razon* or *rezon* means reason, principle, or justice, the word justice being used in the sense of law. If, therefore, we ascribe the words Ahiman Rezon to Spanish origin, their meaning is - There is the full account of the law."

When the Irish Freemasons established their rival Grand Lodge, they found it necessary, also, to have a Book of Constitutions. Accordingly, Laurence Dermott, who was at one time their Grand Secretary, and afterward their Deputy Grand Master, compiled such a work, the first edition of which was published by James Bedford, at London, in 1756, with the following title: Ahiman Rezon: or a Help to a Brother; showing the Excellency of Secrecy, and the first cause or motive of the Institution of Masonry; the Principles of the Craft; and the Benefits from a strict Observance thereof, etc., etc. ; also the Old and New Regulations, etc. To which is added the greatest collection of Masons' Songs, etc. By Bro. Laurence Dermott, Secretary.





AHIMAN REZON
OR
 A Help to a Brother
 Shewing the
EXCELLENCY OF SECRECY
 And the first Cause or Motive of the Institution of
FREE MASONRY;
THE
PRINCIPLES of the CRAFT
 And the Benefits arising from a strict Observance thereof;
 What sort of MEN ought to be initiated into the MYSTERY,

And what Sort of MASONS are fit to govern LODGES,
Likewise the
Prayers used in the Jewish and Christian Lodges,
The Ancient Manner of
Constituting new Lodges, with all the Charges, &c.
Also the

OLD and NEW REGULATIONS

The Manner of Chusing and Installing Grand-Master and Officers,
And other useful Particulars too numerous here to mention
To which is added,
The greatest Collection of MASONS SONGS ever presented to
Public View, with many entertaining PROLOGUES and EPILOGUES,
Together With

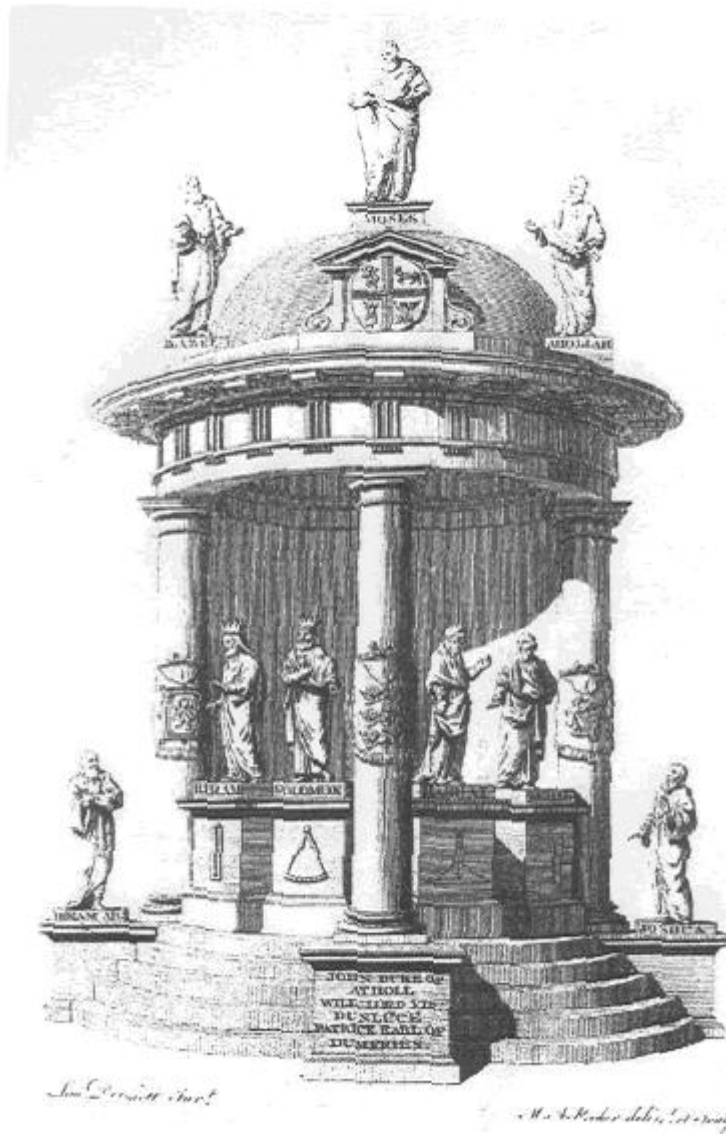
SOLOMON'S TEMPLE an ORATORIO

As it Was performed for the Benefit of
FREE-MASONS

By Brother Laurence Dermott, Sec.

LONDON Printed for the EDITOR, and sold by Brother James Bedford, at the Crown in
St. Paul's Church-Yard

MDCCLVI



[DEDICATION]

**TO THE
RIGHT HONOURABLE
WILLIAM
EARL of Blessington**

MY LORD,

AT the Request of several Worthy FREE-Masons, I undertook to publish the following SHEETS, wherein I have endeavoured to let the young Brethren know how they ought to conduct their Actions with Uprightness, Integrity, Morality, and Brotherly Love, still keeping the ancient Land-Marks in View.

On the Perusal, Your LORDSHIP will find that the Whole is designed not only for the Good of Fraternity, but also to shew that the true Principles of FREE-MASONRY are to love Mercy, do Justice, and walk humbly before GOD.

MY LORD, to speak of your LORDSHIP'S Zeal for the Craft, or to tell the Brethren that Your lordship has been as a Father to the Fraternity, &c. would be making a Repetition of what is well know already.

Nor are the rest of Mankind less acquainted with your lordship's Affability, Generosity, Benevolence and Charity.

The Year 1740 has recorded so much of Your LORDSHIP'S Goodness and extensive Love to Mankind, that there is no Room left to say more that that I know Nothing to recommend this Work so much as prefixing your LORDSHIP'S Name.

I am,

My lord,

With all due Respect

Your LORDSHIPS

Most oblig'd

Most humble, and

Most obedient Servant

And faithful, Lau. Dermott

[a - v]

THE
EDITOR
TO THE
READER

IT has been the general Custom of all my worthy Brethren, who have honoured the Craft with their Books of Constitutions, or Pocket-Companions for Free-Masons, to give us a long and pleasing history of Masonry from the Creation to the Time of their writing and publishing such Accounts, viz, from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Augustus Caesar, from Augustus Caesar to the Havock of the Goths, and so on until the Revival of the Augustan Steyle, &c., &c., &c. Wherein they give us an Account of the drawing, scheming, planning, [vi] designing, erecting, and building of Temples, Towers, Cities, Castles, Palaces, Theatres, Pyramids, Monuments, Bridges, Walls, Pillars, Courts, Halls, Fortifications, and Labyrinths, with the famous Light-house of Pharos and the colossus at Rhodes, and many other wonderful Works performed by the ARCHITECTS, to the great Satisfaction of the Readers and Edification of Free-Masons.¹

HAVING called to Mind the old Proverb, Better out of the World than out of Fashion, I was fully determind to publish a History of Masonry, whereby I did expect to give the World an uncommon Satisfaction; and in order to enable myself to execute this great Design, I purchased all or most of the Histories, Constitutions, Pocket-Companions, and other Pieces (on that Subject) now extant in the English Tongue.

My next Step was to furnish myself with a sufficient Quantity of Pens, Ink, and Paper;

This being done, I immediately fancied myself an Historian, and intended to trace Masonry not only to Adam in his sylvan Lodge in Paradise, but to give some Account of the Craft even before the Creation; and (as a Foundation) I placed the following Works round about me, so as to be convenient to have Recourse to them as Occasion should require, viz. Doctor Anderson and Mr [a 2-vii] Spratt directly before me, Doctor D'Assigny and Mr Smith on my Right-hand, Doctor Desagulier and Mr Pennell on my Left-hand, and Mr Scott and Mr Lyon behind me; A Copy of (that often called) the Original Constitutions (said to be in the Possession of Mr John Clark, in Paris), and another Copy of the same Magnitude handed about in England, together with the Pamphlet printed at Frankfort in Germany. I tied up in the Public Advertiser of Friday, October 19, 1753, and threw them under the Table.

HAVING tried my Pen, and wrote a Line not unlike the Beginning of a Chapter in the Alcoran², I began to flourish away in a most admirable Manner, and in a few Days wrote the first Volume of the History of masonry, wherein was a full Account of the Transactions of the first Grand Lodge, particularly the excluding of the unruly Members as related by Mr Milton³. By this Time I imagined myself superior to Josephus, Stackhouse, or any other Historian whom the Reader shall please to think on. And as I intended to give the [viii] World a History of Masonry for several Years before the Creation, I made no manner of Doubt but my Work should live (as least) two Thousand years after the general Conflagration.

PERHAPS some of my Readers (I mean those that are best acquainted with my Capacity) Will say, he has more Vanity than Wit; and as to Learning, it is as great a Stranger to him, as Free-Masonry is to Women; yet he has the Folly to think himself an Historian and expects to become a great Man, &c.

WHETHER such an Opinion be true, or false, it matters nought to me; for the World must allow, that (tho' no Man has yet found out the perpetual Motion) all Men ever had, has now, and ever will have, a perpetual Notion; And furthermore, we read that the following Person, so much fam'd in History, were not only poor Men, but many of them of a very mean Extraction. The wise Philosopher Socrates, was the Son of a poor Stone-Carver; the tragic Poet Euripides, was the Son of poor Parents; as was Demosthenes, the Honour of Greek Eloquence; Virgil, the famous Latin Poet, was the Son of a poor Mantuan labouring Potter; Horace, the incomparable Lyric, was the son of Trumpeter in the Wars; Tanquinian Priscus, King of the Romans, was begotten on a Woman-slave; Septimius Severus, is said to come of [ix] a very base Degree; Agathocles, King of Sicilly, was a Potter's Son; Ælius Pertinas was a poor Artificer, or some say a simple Seller of Wood; the Parents of Venadius Bassius, are said to be very miserable poor People; and Arsaces, King of the Parthians, was of so mean and obscure Parentage that no Man's Memory could make a Report of his Father or Mother; Ptolomy: King of Egypt, was the Son of a Squire in Alexander's Army; the Emperor Diocletian, was the Son of a Scrivener; the Emperor Valentinian, was the Son of a Rope-maker; the Emperor Probus, was the Son of a Gardener; and the parents of Aurelius, were so obscure that Writers have not agreed who they were; Maximinus was the Son of a Smith, or as some say a Waggon-Wright; Marcus Julius Licinius, was the Son of a Herdsman; Bonosus, was the

Son of a poor stipendiary Schoolmaster; Mauritius Justimus, Predecessor to Justinian, and likewise Galerius, were both Shepherds; Pope John, the Twenty-second of that Name, was the Son of a Shoe-maker; Pope Nicholas the Fifth, was the Son of a Man who sold Eggs and Butter about the Streets; and Pope Sixtus the Fourth, was a Mariner's Son; Lamusius, King of the Lombards, was the Son of a common Strumpet, who (when he was an infant) threw him into a Ditch, but was taken out by King Agelmond; Primislaus, King of Bohemia, was the Son of a country Peasant; Tamerlane the Great, was a Herdsman; Casius Marius, seven Times Consul of Rome, was [x] born of poor Parents in the Village of Arpinum; and Marcus Tullius Cicero, Consul of Rome and Pro-Consul in Asia, was from the poor Tuguriol of Arpinum, the meanest Parentage that could be; Ventidius, Field-Marshal and Consul of Rome, was the Son of a Muleteer; and Theophrastus was the Son of a Botcher, i.e. a Mender of Garments, &c. I have heard of many others of later Date (not so far distant as Fequin⁴) that have preferr'd to Places or Offices of great Trust, and dignified with Titles of Honour, without having the least Claim to Courage, Wit, Learning, or Honesty; therefore if such Occurrences be duly considered, I humbly conceive it will not deem'd as a capital Offence, that I should entertain my own perpetual Notion, while I do not endeavour to disinherit any Man of his Properties.

I DOUBT I have tir'd the Reader's Patience; and if so, I humbly beg his Pardon for this long Digression. But to return: While my Mind was wholly taken up with my fancied Superiority as an Historian, &c. I insensibly fell into a Slumber, when me-thought four Men entered my Room; their Habits appeared to be of very ancient Fashion, and their Language also I imagined to be either Hebrew, Arabic, or Chaldean, in which they addressed me, and I immediately answered [xi] them after the Pantomine Fashion; After some formal Ceremonies, I desired to know their names and from whence they came; to which one of them answered me (in English) We are four Brothers, and came from the holy City of Jerusalem; our Names are Shallum, Ahiman, Akhub, and Talmon. Hearing they were Sojourners from Jerusalem, I asked them whether they would give any Account of SOLOMON'S temple; to which Shallum⁵ (the chief of them) made Answer and said, The wise King SOLOMON, GRAND-MASTER of Israel, appointed up head Porters at the Temple, in the thirty-second Year of his Age, the twelfth of his Reign, and about the Year of the World 2942; and therefore we can give a full and particular Description of that wonderful Fabrick, and likewise of the ingenious Artists who perform'd it.

I was glad to meet with such Brethren, from whom I did expect a great deal of Knowledge; which the many Ages they had lived in must have taught them, if their memories did not fail; Upon this Consideration I told them, that I was writing a History of Masonry, and beg'd their Assistance, &c.

A HISTORY of Masonry! (says Ahiman) from the Day of the Dedication of the Holy Temple to this present Time, I have not seen a History of Masonry, [xii] though some have pretended (not only) to describe the Length, Breadth, Heighth, Weight, Colour, Shape, Form, and Substance of every Thing within and about the Temple; but also to tell the spiritual⁶ meaning of them, as if they knew the Mind of him who gave Orders for that Building, or seen it finished; But I can assure you, that such Surveyors have never seen

the Temple, nay never have been within a thousand Miles of Jerusalem⁷: Indeed (continued he) there was one Flavius (I think he was a Soldier) took a great deal of Notice of the Temple, and other Matters about it; as did another Man, called Jerry; There were two others whose Names I have forgot, but remember one of them as an excellent Dreamer⁸, and the other was very handy in collecting all Manner of good Writing after the Captivity.

Those were the only Men that have wrote most and best upon that Subject, and yet all their Works together would not be sufficient for a Preface to the History of Masonry; but for your further Instruction, you shall hear an eminent Brother who can inform you in every Particular that is necessary to your present Undertaking. The Words were scarce ended, when there appeared a [xiii] grave old Gentleman, with a long Beard; he was dressed in an embroidered Vest, and wore a Breast-Plate of God, set with twelve precious Stones, which formed an oblong Square; I was informed that the Names of the Stones were Sardine, Emerald, Ligure, Beryl, Topas, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper; Upon these Stones were engraved the Names of the twelve Tribes, viz. Reuben, Judah, Gad, Zebulun, Simeon, Dan, Asher, Joseph, Levi, Naphthali, Issacher, and Benjamin.

UPON his entrance, the four Sojourners did him the Homage due to a Superior; and as to me, the Lustre of his Breast-Plate dazzled my Sight, in such a Manner that I could scarce look at him. But Ahiman give ing⁹ [sic] him to understand that the People of this Country were weak-sighted, he immediately covered his Breast-Plate; which not only gave me an Opportunity of perceiving him more distinct, but also of paying him my Respects in the best Manner I was capable of; and making a very low Bow, I presented him with the first Volume of the History of Masonry, hoped he would do me the honour of perusing it, and beg'd his Advice for my further proceedings. He kindly received it and read it over, whilst I impatiently waited to hear his Opinion; which at last (to my Mortification) amounted to no more than an old Hebrew Proverb (which Ahiman translated thus: Thou has div'd deep [xiv] into the Water, and hast brought up a Potsherd); Nevertheless he took me by the Hand, and said¹⁰ : My Son, if thou wilt thou shalt be taught, and if thou wilt apply thy Mind thou shalt be witty; if thou love to hear thou shalt receive (Doctrine); and if thou delight in hearing thou shalt be wise; And although your History of Masonry is not worth Notice, yet you may write many other Things of great Service to the Fraternity.

CERTAIN it is (continued he) that Free-Masonry has been from the Creation (though not under that Name); that it was a divine Gift from GOD; that Cain and the Builders of this City were Strangers to the secret Mystery of Masonry; that there were but four Masons in the World when the Deluge happened; that one of the four, even the second Son of Noah, was not Master of the Art; that Nimrod, nor any of his Bricklayers, knew any Thing of the Matter; and that there were but a very few Masters of the Art (even) at Solomon's Temple; Whereby it plainly appears, that the whole Mystery was communicated to a very few at that Time; that at Solomon's Temple (and not before) it received the name of Free-Masonry, because the Masons at Jerusalem and Tyre were the greatest Cabalists then in the World; that the Mystery has been, for the [xv] most Part, practiced amongst Builders since Solomon's Time; that there were some hundreds mentioned (in Histories of

Masonry) under the Titles of Grand-Masters, &c. for no other Reason that that of giving Orders for the building of a House, Tower, Castle, or some other Edifice (or perhaps for suffering the Masons to erect such in their Territories, &c.) while the Memories of as many Thousands of the faithful Crafts are buried in Oblivion; From whence he gave me to understand, that such Histories were of no use to the Society at present; and further added, that the Manner of constituting new Lodges, the old and new Regulations, &c. were the only and most useful Things (concerning Free-Masonry) that could be wrote; To which I beg'd to be informed, whether Songs were to be introduced: His answer was:
¹¹If thou be made the Master, lift not thyself upl but be among them as one of the rest; Take diligent Care for them, and so sit down.

And when thou has done all thy Duty, sit down, that thou mayst be merry with them; and receive a Crown for thy good Behaviour. Speak thou art the elder; for it becometh thee; but with sound Judgment; and hinder not Music. And all Times let thy Garments be White.¹²

WHILE he was speaking these last Words, I was awakened by a young puppy that (got into the Room [xvi] while I slept, and, seizing my Papers, eat a great Part of the, and) was then (between my Legs(shaking and tearing the last Sheet of what I had wrote.

I HAVE not Words to express the Sorrow, Grief, Trouble, and Vexation was in, upon seeing the Catastrophe of a Work which I expected would outlast the Teeth of Time.

Like one distracted (as in Truth I was) I ran to the Owner of the Dog, and demanded immediate Satisfaction; He told me he would hang the Cur; but at the same Time he imagined I should be under more Obligation to him for so doing, then he was to me for what happened.

IN short, I looked upon it as a bad Omen; and my late dream had made so great an Impression on my Mind, that Superstition got the better of me, and caused me to deviate from the general Custom of my worthy Predecessors; otherwise I would have published a History of Masonry; and as this is rather an accidental than a designed Fault, I hope the Reader will look over it with a favourable Eye.

IN the following Sheets I have inserted nothing but what are undeniable Truths, which will be found (if observed) to be of great Use to the Fraternity, and likewise to Numbers that are not of the Society; to the [xvii] latter, because it will (in some Measure) show them their Folly in ridiculing a Society founded upon Religion, Morality, Brotherly-Love, and good Fellowship; and those of a more gentle and better polished Nature, give them an Opportunity of examining themselves, and judging how much they are endued with the necessary Qualifications of a Free-Mason, before they apply to be Members of the Society.

HOW far I may succeed in this Design, I know not; but as my Intent is good, I hope my Brethren and others will accept the Will for the Deed, and receive this as the Widow's Mite was received; which will amply reward the Trouble taken by him who is,

With all due Respect,
The Reader's Most obliged
Humble Servant

L. D.

Footnotes:

¹—Quere. Whether any such Histories are of any Use in the secret Mysteries of the Craft

²—Next after the Title at the Head of every Chapter (except the ninth) of the Alcoran, is prefixed the following solemn Form:

In the Name of the most merciful God

³—See Paradise Lost. ⁴—Fequin is supposed to be 7272 Miles east of London

⁵—1 Chron. ix:17

⁶—See Solomon's Temple spiritualized by Bunyan

⁷—Jerusalem is supposed to be 2352 Miles S.E by E. of London

⁸—Ezekiel

⁹—A l'evidence, une faute du typographe, pour "giving" (Typo).

¹⁰—Eccles. vi. 33. 34

¹¹—People skilled in the Cabala, i.e. Tradition their secret Science of expounding divine Mysteries, &c.

¹²—Eccles. ix.8.

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The **CONTENTS**

The Excellency of Secrecy, and with what Care it is to be kept [p.1]

The Character of a just and stedfast Man [9]

Free-Masons superior to all others in concealing Secrets [10]

The Cause or Motive of the first Institution of Free-Masonry ibid

Its great Use to the World [11]

The Principles of the Craft [14]

The Benefits arising from a strict Observance thereof [17]

What Sort of Men ought to be initiated into the Mystery [18]

What Sort of Men are fit to govern Lodges [21]

The old charges

Charge I. Concerning God and Religion [25]

Charge II Of the supreme Magistrate, supreme and subordinate. [26]
 Charge III Concerning a Lodge [27]
 Charge IV. Of Masters, Wardens, Fellows, and Apprentices. [28]
 Charge V. Of the Management of the Craft in working [29]
 Charge VI. Concerning Mason's Behaviour [30]
 Charge VII. Concerning Law-Suits [33]
 A short Charge to a new Admitted Brother [35]
 The Manner of constituting a new Lodge [39]
 A Prayer said in Jewish Lodges [39]
 A Prayer used amongst the primitive Christian Masons [45]
 Another Prayer, and that which is most used at making or opening ibid.
 Ahabath Olam, the Royal Arch Prayer [46]

The general Regulations of the Free and Accepted Masons [51]

1. Shewing the Grand-Officers Power in all Lodges, and their Jewels, &c.
2. Shewing who ought to preside in the Absence of the Master of a particular Lodge.
3. Transactions of Lodges to be written in their Books, and Lodges removed shall be reported to the Grand-Secretary.
4. The Age of Persons when made Free-Masons and what Number should be made at a Time.
5. Of Dispensations, and how to obtain them.
6. Concerning Visitors.
7. Concerning the admitting a new Member, with Respect to a particular Lodge, and the grand Fund.
8. Concerning clandestine Makings, and how the Transgressors are to be treated.
9. The Manner of moving a Lodge from one House to another.
10. Congregated Lodges have Power to instruct their Officers when going to Grand Lodge.
11. All regular Lodges ought to follow one Method, &c.
12. Shewing who the Members of Grand Lodge are.
13. The Business of the Grand Lodge, the Treasurer, Secretary and Members of the Grand-Lodge.
14. Shewing who should fill the Chair in the Grand-Master's Absence.
15. Shewing who should fill the Grand-Wardens Places when they are absent.
16. Missing
17. A Grand-Officer may be Officer of a particular Lodge, but not act as such in the Grand Lodge.
18. Who should supply the Deputy's Absence, and how the Deputy and Grand-Wardens are to be chosen.
19. The Grand-Master abusing his Authority, how he is to be treated.
20. Concerning Grand Officers visiting Lodges, and by whom Lodges are to be constituted.
21. Who should fill the Grand-Master's place in his Absence.
22. Concerning meeting on St. John's Day
23. Concerning and Installing Grand-Master
24. Concerning ditto.

25. The Grand-Master has Power to chuse his Deputy, and the Grand Lodge can chuse Grand-Wardens.

26. Installation by Proxy.

27. In whose Power to make new Regulations

28. The Order of the Grand-Lodge, from pag. [85-88]

The Regulations for Charity, as in Ireland and by York-Masons in England [89]

[B - 1]

The **AHIMAN REZON**

Before we enter into the cause or Motive of the first Institution of Free-Masonry, it is necessary in some measure to shew the Excellency of Secrecy, and with what Care it is to be kept.

ONE of the principal Parts that makes a Man be deemed wise, is his intelligent Strength and Ability to cover and conceal such honest Secrets as are committed to him, as well as his own serious Affairs. And whoever will peruse sacred and profane History, shall find a great Number of virtuous Attempts (in Peace and War) that never reached their designed Ends, but were shaken into Shivers and defeated, only through Defect of secret Concealment; and yet, besides such unhappy Prevention, infinite Evils have thereby ensued. But before all other Examples, [2] let us consider that which excels all the rest, deriv'd ever from God himself. Who so especially preserves his own Secrets to himself, never letting any Man know what should happen on the Morrow; nor could the wise Men in Ages past, divine what should befall us in this Age; Whereby we may readily discern, that God himself is well pleased with Secrecy. And although (for Man's good) the Lord has been pleased to reveal some Things, yet it is impossible at any Time to change or alter his Determination, in regard whereof the reverend wise Men of ancient Times, evermore affected to perform their Intentions secretly.

WE read that Cato the Censor often said to his Friends, that of three Things he had good Reason to repent, if ever he neglected the true Performance of all or any one of them; The first, if he divulged any Secret; the second, if he adventured on the Water when he might stay on dry Land; and thirdly, if he should let any Day neglectedly escape him without doing some good Action. The latter two are well worthy of Observation; but the first concerns our present Undertaking. Alexander having received divers Letters of great Importance from his Mother, after he had read them, in the Presence of none but his dear Friend and himself, he drew forth his Signet which sealed his most private Letters and without speaking set it upon Ephestion's Lips; intimating thereby, that he in whose [B 2-3] Bosom a Man buries his Secrets, should have his Lips locked up from revealing them.

AMONG the rest it may not be disagreeable to the Reader to peruse the following Story, as told by Alius Gellix in his Attick Nights, and by Macrobius in his Saturnals.

THE Senators of Rome, at their usual sitting in the Senate-House, had constituted a Custom among themselves, that each Brother Senator who had a Son, should be admitted with his Father to abide in the Senate-House during their sitting, or depart if Occasion

required; nor was this Favour general, but extended only to Noblemen's Sons, who were tutored in such a Manner as enabled them to become wise Governors, capable of keeping their own Secrets. About this Time it happened that the Senators sat in Consultation of a very important Cause, so that they stayed much longer than usual, and the Conclusion referred to the following Day, with express Charge of Secrecy in the mean Time. Among the other Noblemens Sons who had been at this weighty Business, was that faithful Youth the Son of the grave Papirius, whose Family was one of the most noble and illustrious in all Rome.

THE young Lad being come home, his Mother (as most of the Fair-Sex, are highly affected with Novelty) intreated him to sell her what strange Case had been that Day debated in the Senate, that had Power to detain them so long beyond their usual Hour; The virtuous and noble Youth courteously [4] told her that it was a Business not in his Power to reveal, he being in a solemn Manner commanded to Silence; Upon hearing this Answer, her Desires became more earnest in stricter Enquiries into the Case, and nothing but Intelligence thereof could in any way content her; So that first by fair Speeches and Entreaties, with liberal Promises, she endeavoured to break open this poor little Casket of Secrecy; But finding those Efforts in vain, to Stripes and violent Threats was her next Flight; because Force may compel where Lenity cannot.

The admired noble Spirit finding a Mother's Threats to be very harsh, but her Stripes more bitter than an Thing beside; comparing his Love to her as his Mother, with the Duty he owed to his Father; the one mighty but the other impulsive; he lays her and her fond Conceit in one Scale; his Father, his own Honour, and the solemn injunctions to Secrecy, in the other Scale; and finding her intrinsic Weight as being his Mother, but lighter than Wind being thus gone out of herself. Whetting his tender Wit upon the sandy Stone of her edging Importunity, to appease her, and preserve his own Honour by remaining faithful, he thus resolved her. MADAM and dear Mother, you may well blame the Senate for their long sitting, at least for calling in Question a Case so impertinent; for except the Wives of the Senators be admitted to consult thereon, there can be no Hope of a Conclusion; I speak [5] this but out my young Apprehension, for I know their Gravity may easily confound me; and yet, whether Nature or Duty so instruct me, I cannot tell; But to them it seems necessary, for the Increase of People, and for the public Good, that every Senator should be allowed two Wives; or otherwise their Wives two Husbands; I shall hardly under one Roof call two Men by the Name of Father; I had rather call two Women by the Name of Mother. This is the Question, Mother; and To-morrow it must have determination.

THE Mother hearing his, and his seeming unwilling to reveal it, took it for the infallible Truth; Her Blood was quickly fired, and Rage ensued, I need not put the Reader in mind that such sudden Heats seldom admit of Consideration; but on the contrary hurry the Senses and Faculties further to Rashness, and other Follies; by which they are rendered incapable of doing themselves such good Actions, or Services, as their Case often require; So without requiring any other Counsel, she immediately sent to the other Ladies and Matrons of Rome, to acquaint them with this weighty Affair; wherein the Peace and Welfare of their whole Loves was so nearly concerned. This melancholy News blew up

such a brain-sick Passion, that the Ladies immediately assembled; and though (some say falsely) that a Parliament of Women are seldom governed by one Speaker, yet this Affair being so urgent, the Haste as pertinent, and the Case (on their Behalf) merely [6] indulgent, the revealing Woman must prolocute for herself and the rest. And on the next Morning such a Din was at the senate Door, for Admission to sit with their Husbands in this wonderous Consultation, as if all Rome had been in an Uproar. Their Minds must not be known before they have Audience; which (though against all Order) being granted, such an Oration was made by the Woman Speaker, with Request that Women might have two Husbands rather than Men two Wives, who could scarcely content one, &c. Upon the Riddle's Solution, the noble Youth was highly commended for his Fidelity, and the Ladies greatly confounded, and departed very likely with blushing Cheeks. Nevertheless, to avoid the like Inconveniency for the future, it was determined that thence forward they should bring their own Sons no more into the Senate; only young Papirius who was freely accepted, and his Secrecy and discreet Policy not only applauded, but himself with Titles of Honour dignified and rewarded.

NOR should we forget the faithful Anaxarchus (as related by Pliny, in his seventh Book and twenty-third Chapter) who was taken in order to force his Secrets from him, bit his Tongue in the Midst between his Teeth, and afterwards threw it in the Tyrant's Face. THE Athenians had a Statue of Brass, which they bowed to; the Figure was without a Tongue, to declare Secrecy thereby. [7]

LIKEWISE the Egyptians worshipped Harpocrates, the God of Silence; for which Reason he is always pictured holding his Finger to his Mouth.

THE Romans had a Goddess of Silence named Angerona which was pictured like Harpocrates, holding her Finger to her Mouth, in Token of Secrecy.

THE Servants of Plancus are much commended, because no Torment could make them confess the Secret which their Master intrusted them with.

LIKEWISE the Servant of Cato the Orator was cruelly tormented, but nothing could make him reveal the Secrets of his Master. Quintus Curtius tells us, that the Persians held it as an inviolable Law to punish most grievously (and much more than any other Trespass) him that discovered any Secret; for Confirmation thereof, he, says King Darius, being vanquished by Alexander, had made his Escape so far as to hide himself where he thought he might rest secure; no Tortures whatsoever, or liberal Promises of Recompense, could prevail with the faithful Brethren that knew it, or compel them to disclose it to any Person; And furthermore says, that no Man ought to commit any Matter of Consequence to him that cannot truly keep a secret.

Horace, among his continual Laws, would have every Man keep secret whatsoever was done or said; For this Reason the Athenians were wont (when they met at any Feast) that the most ancient among them [8] should shew every Brother the Door whereat they entered, said, Take Heed that no so much as one Word pass out from hence, of whatsoever shall here be acted or spoken.

THE first Thing that Pythagoras taught his Scholars was to be silent, therefore (for a certain Time) he kept them without speaking, to the End that they might the better learn to preserve the valuable Secrets he had to communicate to them, and never to speak but when Time required, expressing thereby that Secrecy was the rarest Virtue; Would to God that the Masters of our present Lodges would put the same in Practice.

Aristotle was demanded what Thing appeared most difficult to him; he answered, to be secret and silent.

TO this Purpose St. Ambrose, in his Offices, placeth among the principal Foundations of Virtue, the patient Gift of Silence. THE wise King Solomon, says in his Proverbs, that a King ought not to drink Wine, because Drunkenness is an Enemy to Secrecy; and in his Opinion, he is not worthy to reign that cannot keep his Secrets; he farthermore says, that he which discovers Secrets is a Traitor, and he that conceals them is a faithful Brother; He likewise says, that he that refraineth his Tongue is wise; And again, he that keeps his Tongue, keeps his Soul. I could mention many other Circumstances of the Excellency of Secrecy; and I dare venture to say that the greatest [9-C] Honour, Justice, Truth, and Fidelity, has been always found amongst those who could keep their own and others Secrets; and this is most nobly set forth by Horace, who says:

The Man resolv'd and steady to his Trust,
Inflexible to Ill, and obstinately just;
May the rude Rabble's Insolence despise,
Their senseless Clamours and tumultuous Cries;
The Tyrant's Fierceness he beguiles,
And the stern Brown and the harsh voice defies,
And with superior Greatness smiles;
Not the rough Whirlwind, that deforms
Adria's black Guph, and vexes it with Storms;
The stubborn Virtue of his Soul can move;
Not the red Arm of angry Jove
That Flings the Thunder from the Sky,
And gives Rage to roar and Strength to fly.

Should the whole Frame of Nature round him break
In Ruin and Confusion hurl'd;
He unconcern'd wou'd hear the mighty Crack,
And stand secure amidst a falling World.

THEREFORE I am of the Opinion, that if Secrecy and Silence be duly considered, they will be found most necessary to qualify a Man, for any Business of Importance; If this be granted, I am confident that no [10] Man will dare to dispute that Free-Masons are superior to all other Men, in concealing their Secrets, from Times immemorial; which the Power of Gold, that often has betrayed Kings and Princes, and sometimes overturned whole Empires, nor the most cruel Punishments could never extort the Secret (even) from the weakest Member of the whole Fraternity.

THEREFORE I humbly presume it will of Consequence be granted, that the Welfare and Good of Mankind was the Cause or Motive of so grand an Institution as Free-Masonry (no Art yet ever being so extensively useful) which not only tends to protect its Members from external Injuries, but to polish the rusty Dispositions of iniquitous Minds, and also to detain them within the pleasant Bounds of true Religion, Morality, and Virtue; for such are the Precepts of this Royal Art, that if those who have the Honour of being Members thereof would but live according to the true Principles of the Ancient Craft, every Man that's endowed with the least Spark of Honour or Honesty, must of course approve their Actions, and consequently endeavour to follow their Steps. And although very few or none of the Brethren arrive to the Sublimity and beautiful Contrivance of Hiram Abif; yet the very Enemies of Free-masonry must own, that it is the most renowned Society that ever was, is now, or (perhaps) ever will be upon Earth; the following true Description [C 2-11] of the Royal Art will clearly shew its great Use to Mankind.

Waste and irregular still the World had been,
A Prospect rude not pleasant to be seen;
Inclement Seasons would destroy Mankind,
With Dog-Star's Heat and Winter's Freezing Wind;
The greedy Savage, whose Voice to human Ear
Ungrateful Sound, and fill the Heart with Fear;
Aspiring Warriors, Who could their Strength withhold?
Their daring Insults and Attempts most bold?
Without Masonry, Our Glorious Shield,
We to all those and many more must yield.
Hail! Mighty ART, thou gracious Gift of Heaven,
To aid Mankind by our Creator given;
It was you alone that gave the Ark its Form,
Which sav'd the Faithful from the impending Storm;
When sinful Cowans were grov'ling in the Tide,
The Masons Ark triumphantly did ride
O'er mighty Waves, nor car'd they where it steer'd
Till Floods abated and dry Land appear'd;
On Arrarat's Mount, after the mighty Storm,
There stood their Ark and open'd Lodge in Form;
There the Mason, of his own Accord,
Built an Altar to the heavenly Lord;
Return'd Thanks with offering Sacrifice,
Which Pleas'd Jehovah; and to himself he cries, [12]
I ne'er will curse the Ground no more,
Nor smite the Living as I've done before;
While Earth remain this Blessing I'll bestow;
A proper Time when you your Seed may sow;
The Harvest-Time to bless the lab'ring Swain,
With fruitful Crops for all his Care and Pain;
Nights, Days, and Seasons shall surround this Ball,
Nor shall they cease until the End of all;
And to confirm my Promise unto thee,

Amidst the Clouds my Bow a Witness be;
 An heav'nly Arch shews how God sav'd the Lives
 Of Masons four, likewise their happy Wives.
 Such are the Blessings of each Time and Season,
 Which God has promis'd to that Master Mason;
 By which we see that mighty Things were done
 By this great Art, since first the World began.
 What Mortal living, whether far or near,
 Around the Globe within the heavenly Sphere.
 Can name one Art so much by God approv'd,
 As Masonry in David whom he lov'd
 Witness Moriah where God appear'd to Man,
 And gave the Prince the Temple's Plan;
 Which Charge wise Solomon after did fulfil,
 By Tyre's Aid and Hiram's mighty Skill.
 This is the Art that did the World excel,
 And pleas'd the Lord of Hosts to come and dwell [13]
 Among the Masons; who did the Temple frame,
 To worship God and keep his sacred Name.
 By Mason's Art the greedy Miser's Breast,
 (Tho' Iron-bound, impenetrable as his Chest)
 Compassion feels and values not his Store,
 And freely gives what he ne'er thought before;
 By Masons Art the injurious Tongue doth fall
 Before the Throne, when awful Silence call;
 By Masons Art the Wings of loose Desire,
 Are soon clipt short and cannot soar no higher;
 The lascivious Mind the Ancient Craft restrain
 From immediate Bents, unlawful and profane;
 By Masons Art the puny foppish Ass,
 (Mankind's Disgrace, and Sport of Ev'ry Lass)
 Soon quits his Folly and more wiser grown,
 Looks on himself as one before unknown;
 By Masons Art the proud Engines of State,
 (Ambitions Nurs'ry, and her lofty Seat)
 Are deemed vain and useless Toys,
 Free-Masons prize more solid Joys.

BUT methinks I hear some of my Readers say, surely if Free-Masonry be such as it is here represented, the Brotherhood most certainly are the happiest Men living; and yet, on the contrary, we often [14] meet some very miserable, others very great Knaves, and a number of ignorant, illiterate, stupid Fools of the Society; or at least would endeavour to make the World believe so. This shall be duly considered, and answered in its proper Place hereafter. In the mean Time I am well assured, that none by Strangers to the Craft, and ungenerous Enemies to good Society, will doubt the Veracity of what is here inserted concerning Free-Masonry. And for further Satisfaction to my female Readers, and such of the male Sex as to have not the Honour of being initiated into the Mystery, I here beg

Leave to treat of the Principles of the Craft (so far as comes under the Limitation of my Pen) which I hope will meet with a just Admiration, because they are founded upon Religion, Morality, Brotherly-Love, and good Fellowship.

A MASON is obliged by his Tenure to believe firmly in the true Worship of the eternal God, as well as in all those sacred Records which the Dignitaries and Fathers of the Church have compiled and published for the Use of all good Men' So that no one who rightly understands the Art, can possibly tread in the irreligious Paths of the unhappy Libertine, or be induced to follow the arrogant Professors of Atheism or Deism; neither is he to be stained with the gross Errors of blind Superstition, but may have the Liberty of embracing what Faith he shall think proper, provided at all Times he pays a due [15] Reverence to his Creator, and by the World deals with Honour and Honesty, ever making that golden Precept the Standard-Rule of his Actions, which engages, To do unto all Men as he would they should do unto him; For the Craft, in stead of entering into idle and unnecessary Disputes concerning the different Opinions and persuasions of Men, admits into the Fraternity all that are good and true; whereby it hath brought about the Means of Reconciliation amongst Persons, who, without that Assistance, would have remained at perpetual Variance.

A MASON is a Lover of Quiet; is always subject to the civil Powers, provided they do not infringe upon the limited Bounds of Religion and Reason; And it was never yet known, that a real Craftsman was concerned in any dark Plot, Designs, or Contrivances against the State, because the Welfare of the Nation is his peculiar Care; so that from the highest to the lowest Step of Magistracy due regard and Deference is paid by him.

BUT as Masonry hath at several Times felt the injurious Effects of War, Bloodshed, and Devastation, it was a stronger Engagement to the Craftsmen to act agreeable to the Rules of Peace and Loyalty, the many proofs of which Behaviour hath occasioned the ancient Kings and Powers to protect and defend them. But if a Brother should be so far unhappy as to rebel against the State, he would meet [16] with no Countenance from his Fellows; nor would they keep any private Converse with him, whereby the Government might have Cause to be jealous, or take the least Umbrage.

A MASON, in regard to himself, is carefully to avoid all Manner of Intemperance, or Excess, which might obstruct him in the Performance of the necessary Duties of his laudable Profession, or lead him into any Crimes which would reflect Dishonour upon the ancient Fraternity.

HE is to treat his Inferiors as he would have his Superiors deal with him, wisely considering that the Original of Mankind is the same; and though Masonry divests no Man of his Honour, yet does the Craft admit that strictly to pursue the Paths of Virtue, whereby a clear Conscience may be preserved, is the only Method to make any Man noble.

A MASON is to be so far benevolent, as never to shut this Ear unkindly to the Complaints of wretched Poverty; but when a Brother is oppressed by Want, he is in a

peculiar Manner to listen to his Sufferings with Attention; in Consequence of which, Pity must flow from his Breast, and Relief without Prejudice according to his Capacity.

A MASON is to pay due Obedience to the Authority of his Master and presiding Officers, and to behave himself meekly amongst his Brethren; neither neglecting his usual Occupation for the Sake of Company, in running from one Lodge to another; [D-17] nor quarrel with the ignorant Multitude, for their ridiculous [sic] Aspersions concerning it; But at his leisure Hours he is required to study the Arts and Sciences with a diligent Mind, that he may not only perform his Duty to his great Creator, but also to his Neighbour and himself; For to walk humbly in the Sight of God, to do Justice, and love Mercy, are the certain Characteristics of a Real Free and Accepted Mason; Which Qualifications I humbly hope they will possess to the End of Time; and I dare venture to say, that every true Brother will join with me in. Amen.

THE Benefits arising from a strict Observance of the Principles of the Craft, are so apparent that I must believe every good Man would be fond to possess and practice the same; because those Principles tend to promote the Happiness of Life, as they are founded on the Basis of Wisdom and Virtue.

In the first Place; our Privileges and Instructions, when rightly made Use of, are not only productive of our Welfare on this Side of the Grave, but even our eternal Happiness hereafter.

FOR the Craft is founded on so solid a Basis that it will never admit Blasphemy, Lewdness, Swearing, Evil-Plotting, or Controversy; and tho' they are not all of the same Opinion in Matters of Faith, yet they are ever in one Mind in Matters of Masonry; that is, to labour justly, not to eat any Man's Bread for [18] Nought, but to the utmost of our Capacity to love and serve each other, as Brethren of the same Household ought to; Wisely judging, that it is as great an Absurdity in one Man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same Size and Countenance, &c.

THEREFORE to afford Succour to the Distressed, to divide our Bread with the industrious Poor, and to put the misguided Traveller into his Way, are Qualifications inherent in the Craft and suitable to its Dignity, and such as the worthy Members of that great Body have at all Times strove with indefatigable Pains to accomplish.

THESE and such like Benefits, arising from a strict Observance of the Principles of the Craft (as Numbers of Brethren have lately experienced) if duly considered, will be found not only to equal but to exceed any Society in being.

IF so, the worthy Members of this great and most useful Society can never be too careful in the Election of Members; I mean, a thorough Knowledge of the Character and Circumstance of a Candidate that begs to be initiated into the Mystery of Free-Masonry.

UPON this depends the Welfare or Destruction of the Craft; for as Regularity, Virtue, and

Concord are the only Ornaments of human Nature, (which is often too prone to act in different Capacities) [D 2-19] so that the Happiness of Life depends, in a great Measure, on our own Election and a prudent Choice of those Steps.

FOR human Society cannot subsist without Concord, and the Maintenance of mutual good Offices; for, like the working of an Arch of Stone, it would fall to the Ground provided one Piece did not properly support another.

IN former times every Man (at his Request) was not admitted into the Craft, (tho' perhaps of a good and moral Reputation) nor allowed to share the Benefits of our ancient and noble Institution, unless he was endued with such Skill in Masonry, as he might thereby be able to improve the Art, either in Plan or Workmanship; or had such an Affluence of Fortune as should enable him to employ, honour, and protect the Craftsmen.

I would be understood by this, to mean that no reputable Tradesmen should receive any of our Benefits; but, on the contrary, am of Opinion that they are valuable Members of the Commonwealth, and often have proved themselves real Ornaments to Lodges.

THOSE whom I aim at, are the miserable Wretches of Low-Life, (often introduced by excluded Men¹) [20] some of whom can neither read nor write; and when (by the Assistance of Masonry) they admitted to the Company of their Betters, they too often act beyond their Capacities; and under the Pretence of searching for Knowledge, they fall into Scenes of Gluttony or Drunkenness, and thereby neglect their necessary Occupation and injure their poor Families, who imagine they have a just Cause to pour out all their Exclamations and Invectives against the whole Body of Free-Masonry, without considering or knowing that our Constitutions and Principles are quite opposite to such base Proceedings.

HERE I think is necessary to put in a Word of Advice to some who may have an Inclination to become Members of this ancient and honourable Society; First, they are to understand that no Man can be made a regular Free-Mason, but such as are free from Bondage, of mature Age, upright in Body and Limbs, and endued with the necessary Senses of a Man; This has been the general Custom of Masons, in all Ages and Nations, throughout the known World. [21]

To this I beg Leave to add a Word or two: The Persons to whom I now speak, are Men of some Education, and an honest Character; but in low Circumstances; I say, let them first consider their Income and Family, and know that Free-Masonry requires Ability, Attendance, and a good Appearance, to maintain and support its ancient and honourable Grandeur. I could say a great deal more on this Point, but I think the Regulations are sufficient, and therefore refer the Reader to the Perusal of them.

THE next Thing to be considered is the Choice of Officers to rule and govern the Lodge, according to the ancient and wholesome Laws of our Constitution; and this is a Matter of great Concern, for the Officers of a Lodge are not only bound to advance and promote the Welfare of their own particular Lodge, but also whatsoever may tend to the Good of the

Fraternity in general.

THEREFORE no Man ought to be nominated or put in such Election but such as by his own Skill and Merit, is deemed worthy of Performance, viz. He must be well acquainted with all the private and public Rules and Orders of the Craft; he ought to be strictly honest, humane of nature, patient in Injuries, modest in Conversation, grave in Counsel and Advice, and (above all) constant in Amity and faithful in Secrecy. [22]

SUCH Candidates well deserve to be chose the Rulers and Governors of their respective Lodges, to whom the Members are to be courteous and obedient, and, by their wise and ancient Dictates, may learn to dispise the over-covetous, impatient, contentious, presumptuous, arrogant, and conceited Prattlers, the Bane of human Society.

HERE I cannot forbear saying, that I have known Men whose Intentions were very hones, and without any evil design commit great Errors, and sometimes been the Destruction of good Lodges; and this occasioned by their Brethren hurrying them indiscreetly into Offices, wherein their slender Knowledge of Masonry rendered them incapable of executing the Business committed to their Charge, to the great Detriment of the Craft and their own Dishonour.

AMONGST the Qualities and Principles of the Craft, I have given a Hint concerning the Behaviour of a Mason in the Lodge, to which I beg he may add the few following lines, viz. he is to pay due Respect and be obedient (in all reasonable Matters) to the Master and presiding Officers; He must not curse, swear, nor offer to lay Wagers; nor use any lewd or unbecoming Language, in Derogation of GOD's Name, and Corruption of good Manners; nor behave himself ludicrously, or jestingly, while the Lodge is engaged in what is serious and solemn; Neither is he to introduce, support, nor mention any [23] Dispute or Controversy about Religion or Politicks; or force any Brother to eat, drink, or stay against his Inclination; nor do or say any Thing that may be offensive, or hinder a free and innocent Conversation; least he should break the good Harmony, and defeat the laudable Designs and Purposes, of the ancient and honourable Fraternity.

AND I honestly recommend Free-Masonry, as the most sovereign Medicine to purge out the above, or such other Vices; and regular Lodges, as the only Seminaries where Men (in the most pleasant and clearest Manner) may hear, understand, and learn their Duty to God; and also to their Neighbours. And this without the Multiplicity of spiteful and malicious Words, long Arguments, or fierce Debate; which have been made Use of, among mistaken Mortals, upwards of a thousand Years past; And instead of uniting Men in one sacred Band (as the servants fo God, and Brethren of the same Household) have divided them into as many different Opinions, as there were (not only Languages, but even) Men at the Confusion of Babel.

As to the Behaviour or the Brethren when out of the Lodge, I hope this short Space between each Lodge-Night will not admit of Forgetfulness of the Decency and good Decorum observed in the Lodge, which may serve them as an unerring Rule for their Behaviour and Conduct in all other Companies and Places; and like the worshipful

discreet Master of a [24] Lodge, rule, govern, and instruct their Families at home in the Fear of God and Love of their Neighbours, while they themselves imitate the Member's Obedience, &c. in paying due Respect to their Superiors.

THESE few Hints may serve to put the Brethren in Mind of the Duty incumbent on them as Free-Masons; and likewise, how to behave themselves in such a Manner as may be acceptable to God, agreeable to the Principles of masonry, and much to their own Honour; But for further Satisfaction to my Readers in general, I shall insert the several of Charges of Free and Accepted Masons.

Footnotes:

¹—That is, Men excluded from their Lodges for Misdemeanors, & who (finding themselves deemed unworthy of so noble a Society,) still endeavour to make the rest of Mankind believe, that they are good and true, and have full Power and Authority to admit, enter, and make Free-Masons, when and wheresoever they please, &c. These Traders, (though but few in Number) associate together, and for any mean Consideration admit any Person to what little they know of the Craft. Little I say, for I honestly assure my readers, that no Man who rightly understands the Craft, can be so blind as to trample over its ancient Landmarks; therefore at Victuallers, &c. ought to be very cautious of entertaining such from whom neither Benefit nor Credit can be expected. See New Regulation, viii

[E - 25]
**The
Old Charges of the
Free and Accepted
Masons**

Charge I

Concerning GOD and RELIGION

A Mason is obliged by his Tenure to observe the Moral Law as a true Noachida¹; and if he rightly understands the Craft, he will never be a stupid Atheist nor irreligious Libertine, nor act against Conscience.

In ancient Times, the Christian Masons were charged to comply with the Christian Usages of each [26] Country where they traveled or worked; being found in all Nations, even of divers Religions.

They are generally charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular Opinion); that is, to be good Men and true. Men of Honour and Honesty, by whatever Names, Religions, or Persuasions they may be distinguished; for they all agree in the three great Articles of Noah, enough to preserve the Cement of the Lodge.

Thus Masonry is the Center of their Union, and the happy Means of consiliating Persons

that otherwise must have remained at a perpetual Distance.

Charge II

Of the **CIVIL MAGISTRATE**, supreme and subordinate

A Mason must be a peaceable subject, never to be concerned in Plots against the State, nor disrespectful to inferior Magistrates. Of old, Kings, Princes and states encouraged the Fraternity for the Loyalty whoever flourished most in Times of Peace; but though a Brother is not to be countenanced in his Rebellion against the state, yet, if he is convicted of no other Crime, his Relation to the Lodge remains indefeasible. [E 2-27]

Charge III

Concerning a **LODGE**

A Lodge is a place where Masons meet to work in; hence the Assembly, or organized Body of Free-Masons, is called a Lodge; just as the Word Church, is expressive both of the Congregation and the Place of Worship.

Every Brother should belong to some particular Lodge, and cannot be absent without incurring Censure, if not necessarily detained.

The Men made Masons must be free-born (or no Bondmen), of mature Age, and of good Report; hail and sound, not deformed or dismembered, at the Time of their making; but no Woman, No Eunuch.

When Men of Quality, Eminence, Wealth, and Learning, apply to be made, they are respectfully accepted, after due Examination; for such often prove good Lords (or Founders) of Work, and will not employ Cowans when true Masons can be had; they also make the best Officers of Lodges, and the best Designers, to the Honour and Strength of the Lodge; nay, from among them the Fraternity can have a Noble Grand Master; but those Brethren are equally subject to the Charges and Regulations, except in what more immediately concerns Operative Masons. [28]

Charge IV

Of Masters, Wardens, Fellows and Apprentices

All Preferments among Masons, is grounded upon real Worth and personal Merit only, not upon Seniority. No Master should take an Apprentice that is not the Son of honest Parents, a perfect Youth with Maim or Defect in his Body, and capable of learning the Mysteries of the Art; that so the Lords (or Founders) may well be served, and the Craft not despised; and that when of Age and expert, he may become an Entered Apprentice, or a Free-Mason and a Master-Mason, capable to undertake the Lord's work.

The Wardens are chosen from among the Master-Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cases, or when a Lodge is to be formed, and none such to be hand, for then three Master-

Masons, tho' never Masters nor Wardens of Lodges before, may be constituted Master and Wardens of that new Lodge. But no Number, without three Master-Masons, can for a Lodge; and none can be the Grand Master, or a Grand Warden, who has not acted as the Master of a particular Lodge. [29]

Charge V

Of the Management of the Craft in Working

All Masons should work hard and honestly on working Days, that they may live reputable and appear in a decent and becoming Manner on Hollidays; and likewise the working Hours appointed by Law, or confirmed by Custom, shall be observed.

A Master-Mason only must be the Surveyor of Master of the Work, who shall undertake the Lord's Work reasonably, shall truly dispend his Goods as if they were his own, and shall not give more Wages than just, to any Fellow or Apprentice.

The Wardens shall be true both to the Master and Fellows, taking Care of all Things both within and without the Lodge, especially in the Masters Absence; and their Brethren shall obey them.

The Master and the Masons shall faithfully finish the Lord's Work, whether Task or Journey; nor shall they take the Work at Task, which hath been accustomed to Journey.

None shall show envy at a Brother's Prosperity; nor supplant him, nor put him out of his Work, if capable to finish it.

All Masons shall meekly receive their Wages without murmuring or Mutiny, and not desert the [30] Master till the Lord's Work is finished; they must avoid ill Language, calling each other Brother or Fellow with much courtesy, both within and without the Lodge; they shall instruct a younger Brother to become bright and expert, that the Lord's Materials may not be spoiled.

But Free and Accepted Masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent Necessity; and even in that Case they must not teach Cowans, but must have a separate Communication; no Labourer shall be employed in the proper Work of Free-Masons.

Charge VI

Concerning **MASONS** Behaviour

1. Behaviour in the Lodge before closing

YOU must not hold private Committees, or separate Conversation, without Leave from the Master; nor talk of any Thing impertinent, nor interrupt the Master or Warden, or any other Brother speaking to the Chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; but you are to pay due Reverence to the Master, Wardens, and Fellows, and put them to worship.

EVERY Brother found guilty of a Fault, shall stand to the award of the Lodge, unless he appeals to the Grand Lodge, or unless a Lord's Work is retarded; for then a particular Reference may be made. [31]

NO private Piques, no quarrels about Nations, Families, Religions, or Politics must be brought within the Doors of the Lodge; for as Masons, we are of the oldest Catholic Religion, before hinted; and of all Nations upon the Square, Level and Plumb; and like our Predecessors in all Ages, we are resolved against political Disputes, as contrary to the Peace and Welfare of the Lodges.

2. Behaviour after the Lodge is closed, and the Brethren are gone

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess; not forcing a Brother to eat or drink beyond his own inclination (according to the old Regulation of King Ahasuerus), nor hinder him from going home when he pleases; for though after Lodge-Hours you are like other Men, yet the Blame of your Excess may be thrown upon the Fraternity, though unjustly.

3. Behaviour at meeting without Strangers, but not in a formed Lodge.

YOU are to salute one another as you have been, or shall be instructed; freely communicating Hits of Knowledge, but without disclosing Secrets, unless to those that have given long Proof of their taciturnity and Honour, and without derogating from the Respect due to any Brother, were he not a Mason; for though all Brothers and Fellows are upon [32] the Level, yet Masonry divests no Man of the Honour that was due him before he was made a Mason, or that shall become his Due afterwards; nay, it rather adds to his Respect, teaching us to give Honour to whom it is due, especially to a noble and eminent Brother, whom we should distinguish from all of his Rank and Station, and serve him readily according to our ability.

4. Behaviour in the Presence of Strangers not Masons

YOU must be cautious in your Words, Carriage and Motions; so that the most penetrating Stranger may not be able to discover what is not proper to be intimated; And the impertinent or ensnaring Questions or ignorant Discourse of Strangers, must be prudently managed by Free-Masons.

5. Behaviour at home, and in your Neighbourhood

MASONS ought to be moral Men, as above charged; consequently good Husbands, good Parents, good Sons, and good Neighbours; not staying too long from home, and avoiding all Excess; yet wise Men too, for certain Reasons known to them.

6. Behaviour towards a foreign Brother or Stranger

YOU are cautiously to examine him, as Prudence shall direct you, that you may not be imposed on by [F-33] a Pretender, whom you are to reject with Derision, and beware of giving him any Hints; but if you discover him to be true and faithful, you are to respect him as a Brother, and if in Want you are to relieve him if you can, or else direct him how he may be relieved; you must employ him if you can, or else recommend him to be

employed; but you are not charged to do beyond your Ability.

7. Behaviour behind a Brother's Back, as well as before his Face.

Free and Accepted Masons have ever been charged, to avoid all Manner of slandering and backbiting of true and faithful Brethren, or talking disrespectfully of a Brother's Performance or Person, and all Malice or unjust Resentment; nay, you must not suffer any others to reproach an honest Brother, but defend his Character as far is consistent with Honour, Safety and Prudence; though no farther.

CHARGE VII

Concerning LAW - SUITS

If a Brother do you injury, apply first to your own or his Lodge, and if you are not satisfied you may appeal to the Grand Lodge; but you must never take a legal Course, till the Cause cannot be otherwise decided; for if the Affair is only between Masons and about Masonry, Law-Suits out to be [34] prevented by the good Advice of prudent Brethren who are the best Referees of Differences.

But if that Reference is either impracticable or unsuccessful, and the Affair must be brought into the Courts of Law or Equity; yet still you must avoid all Wrath, Malice, and Rancour in carrying on your Suit; not saying or doing any Thing that may hinder the Continuance or Renewal of brotherly Love and Friendship, which is the Glory and Cement of this ancient Fraternity; that we may shew to all the World the benign Influence of Masonry, as all wise, true and faithful Brethren have done from the Beginning of Time, and will do till Architecture shall be dissolved in the general Conflagration. Amen! So mote it be!

*

* * All these Charges you are to observe, and also those that shall be communicated to you in a Way that cannot be written.

Footnotes:

¹—Sons of Noah, the first name of Freemasons

[F 2 - 25]

A

SHORT CHARGE

To a new admitted

MASON

Brother,

YOU are now admitted (by the unanimous Consent of our Lodge) a Fellow of our most ancient and honourable Society; ancient, as having subsisted from Time immemorial; and honourable, as tending in every Particular to render a Man so who will be but conformable to its glorious Precepts; The greatest Monarchs in all Ages, as well as Asia

and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand-Masters over the Masons in their respective Territories, not thinking it any lessening to their Imperial Dignities, to level [36] themselves with their Brethren in Masonry, and to act as they did.

The World's great Architect is our Supreme Master; and the unerring Rule he has given us, is that by which we work; religion Disputes are never suffered within the Lodge, for as Masons we only pursue the universal Religion, or the Religion of Nature; this is the Cement which unites the most different Principles in one sacred Band, and brings together those who were the most distant from one another.

THERE are three general Heads of Duty which Masons ought to inculcate, viz. to GOD, our Neighbour, and ourselves; to GOD, in never mentioning his NAME, but with that reverential Awe which a Creature ought to bear to his CREATOR, and to look upon him always as the Summum Bonum which we came into the World to enjoy, and according to that View to regulate all our Pursuits; to our Neighbours, in acting ;upon the Square, or doing as we be done by; to ourselves, in avoiding all Intemperance and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and always keeping within due Bounds and free from all Pollution.

IN the State, a Mason, is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives. [37]

HE is to pay a due Deference to his Superiors; and from his Inferiors he is rather to receive Honour, with some Reluctance, than to extort it; He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow-Creatures (but much more his Brethren) are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

IN the Lodge he is to behave with all due Decorum, least the Beauty and Harmony thereof should be disturbed or broke; He is to be obedient to the Master and the presiding Officers, and to apply himself closely to the Business of Masonry, that he may the sooner become a Proficient therein, both for his own Credit and for that of the Lodge.

HE is not to neglect his own necessary Avocations¹ for the Sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak Evil of or ridicule it.

HE is to be a Lover of the Arts and Sciences, and is to take all Opportunities to improve himself therein. [38]

IF he recommends a Friend to be made a Mason, he must vouch for him to be such as he really believes will conform to the aforesaid Duties, least, by his Misconduct at any Time, the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break

through the sacred Rules of their Order; and such as can do it, they wish had never been admitted.

Footnotes:

¹— HERE you are to understand that a Mason ought not to belong to a Number of Lodges at one Time, nor run from Lodge to Lodge; or otherwise, after Masons or Masonry, whereby his Business of Family may be neglected; but yet every Mason is subject to all the Bye-Laws of his Lodge, which he is strictly and constantly to obey; for the Attendance and Dues of one Lodge can never prejudice him nor his Family.

[39]

**THE
ANCIENT MANNER
O F
Constituting a Lodge**

A New Lodge, for avoiding many Irregularities, should be solemnly constituted by the Grand-Master, with his Deputy and Wardens; or, in the Grand-Master's Absence, the Deputy acts for his Worship, the senior Grand-Warden as Deputy, the junior Grand-Warden as the senior, and the present Master of a Lodge as the junior; Or if the Deputy is also absent, the Grand Master may depute either of his Grand-Wardens, who can appoint others to act as Grand-Wardens, pro tempore.

THE Lodge being opened, and the Candidates or new Master and Wardens being yet among the Fellow-Crafts, the Grand-Master shall his Deputy ask [40] if he has examined them, and whether he finds the Master will skilled in the Noble Science and the Royal Art, and duly instructed in our Mysteries, &c. the Deputy answering in the affirmative, shall (by the Grand-Master's Order) take the Candidate from among his Fellows, and present him to the Grand-Master, saying, *Right Worshipful Grand-Master, the Brethren here desire to be formed into a regular Lodge; and I present my worthy Brother, A.B. to be (installed) their Master; whom I know to be of good Morals and great Skill, true and trusty; and a lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.*

THEN the Grand-Master placing the Candidate on his Left-Hand, and having asked and obtained the unanimous Consent of the Brethren, shall say (after some other Ceremonies and Expressions that cannot be written), *I constitute and form these good Brethren into a new regular Lodge, and appoint you, Brother A.B. the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c.*

UPON this the Deputy, or some other Brother for him, shall rehearse the Charge of a Master; and the Grand-Master shall ask the Candidate, saying, *Do you submit to these Charges as Masters have done in all Ages?* And the new Master signifying his cordial Submission thereto, the Grand-Master shall, by certain significant Ceremonies and ancient Usages, install him and present him with his Warrant, the Book of [G-41] Constitutions, the Lodge-Book and the Instruments of his Office, one after another; and

after each of them the Grand-Master, his Deputy, or some Brother for him, shall rehearse the short and pithy Charge that is suitable to the Thing present.

NEXT, the members of this new Lodge, bowing altogether to the Grand-Master, shall return his Worship their Thanks (according to the Custom of Masters) and shall immediately do Homage to their new Master, and (as faithful Craftsmen) signify their Promise of Subjection and Obedience to him by usual Congratulations.

THE Deputy and Grand-Wardens, and any other Brethren that are not Members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming Acknowledgements (as Masters-Masons), first to the Grand-Master and grand Officers, and to the rest in their Order.

THEN the Grand-Master orders the new Master to enter immediately upon the Exercise of his Office, and, calling forth his senior Warden, a Fellow-Craft, (Master-Mason) presents him to the Grand-Master for his Worship's Approbation and to the new Lodge for their Consent; upon which the senior or junior Grand-Warden, or some Brother for him, shall rehearse the Charge of a Warden, &c. of a private Lodge; and, he signifying his cordial Submission thereto, the new Master shall present him singly with the several instruments of his Office, and, in ancient [42] Manner and due Form, install him in his proper Place.

IN like Manner, the new Master shall call forth his junior Warden, who shall be a Master-Mason, and presented (as above) to the junior Grand-Warden, or some other Brother in his stead, and shall in the above Manner be installed in his proper Place; and the Brethren of this new Lodge shall signify their Obedience to these new Wardens, by the usual Congratulations due to Wardens.

THE Grand-Master then gives all the Brethren Joy of their Master and Wardens, &c. and recommends Harmony, &c. hoping their only Contention will be a laudable Emulation in cultivating the Royal Art, and the social Virtues.

THEN the Grand-Secretary, or some Brother for him (by the Grand-Master's Order) in the Name of Grand Lodge, declares and proclaims this new Lodge duly constituted N^o ... &c.

UPON which all the new Lodge together (after the Custom of Masters) return their hearty and sincere Thanks for the Honour of this Constitution.

THE Grand-Master also orders the Grand-Secretary to register this new Lodge in the Grand Lodge-Book, and notify the same to the other particular Lodges; and after some other ancient Customs and Demonstrations of Joy and Satisfaction, he orders the senior Grand Warden to close the Lodge. [G 2-43]

A PRAYER said at the Opening of the Lodge, &c. used by Jewish Free-Masons
O LORD, excellent art thou in thy Truth, and there is nothing great in Comparison to

thee; for thine is the Praise, from all the Works of thy Hands, for evermore.

ENLIGHTEN us, we beseech thee, in the true knowledge of Masonry; By the Sorrows of Adam, thy first made Man; by the Blood of Abel, thy holy one; by the Righteousness of Seth, in whom thou art well pleased; and by thy Covenant with Noah, in whose Architecture thou wast pleased to save the Seed of thy beloved; number us not among those that know not thy Statutes, nor the divine Mysteries of the secret Cabbala.

BUT grant, we beseech thee, that the Ruler of this Lodge may be endued with Knowledge and Wisdom, to instruct us and explain his secret Mysteries, as our holy Brother Moses¹ did (in his Lodge) [44] to Aaron, to Eleazar and Ithamar, (the Sons of Aaron), and the seventy Elders of Israel.

AND grant that we may understand, learn, and keep all the Statutes and Commandments of the Lord, and this holy Mystery, pure and undefiled unto our Lives End. Amen, Lord. [45]

A PRAYER used amongst the primitive Christian Masons

The Might of the Father of Heaven, and the Wisdom of his glorious Son, through the Grace and Goodness of the Holy Ghost, being three Persons in one Godhead, be with us at our Beginning, and give us Grace so to Govern us here in our living, that we may come to his bliss that never shall have end. Amen.

Another Prayer, and that which is most general at Making or Opening

MOST holy and glorious Lord God, thou great Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces, and hast promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them; In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, that we may know and serve thee aright, that all our Doings may tend to thy Glory and the Salvation of our Souls. [46]

AND we beseech thee, O Lord God, to bless this our present Undertaking, and grant that this our new Brother may dedicate his Life to thy Service, and be a true and faithful Brother among us; Endue him with a Competency of thy divine Wisdom, that he may, with the Secrets of Free-Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we most humbly beg, in the Name, and for the Sake, of JESUS CHRIST our Lord and Saviour. Amen.

AHABATH OLAM

A Prayer repeated in the Royal Arch Lodge at Jerusalem.

Thou hast loved us, O Lord our God, with eternal Love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great NAME's sake, and for our Father's Sake who trusted in thee, to whom thou didst teach the Statutes of Life, that they might do after the Statutes of thy good Pleasure with a perfect Heart; So be thou merciful unto us, O our Father, merciful Father, that sheweth Mercy, have Mercy upon us we beseech thee, and put Understanding into our Hearts, that we may understand, be wise,

hear, learn, [47] teach, keep, do and perform all the Words of the Doctrine of thy Law in Love, and enlighten our Eyes in thy commandments, and cause our hearts to cleave to thy Law, and united them in the Love and Fear of thy NAME; we will not be ashamed nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy Salvation, and in thy Mysteries, O Lord our God; and the Multitude of thy Mercies shall not forsake us for ever. Selah; And now make haste and bring upon us Blessing, and Peace from the four Corners of the Earth; for thou art a God that workest Salvation, and has chosen us out of every People and Language; and thou, our King, hast caused us to cleave to thy GREAT NAME, in Love to praise thee and be united to thee, and to love thy NAME; Blessed art thou, O Lord God, who hast chosen thy People Israel in Love.

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§ Having inserted this Prayer, and mentioned that Part of Masonry commonly called the Royal Arch (which I firmly believe to be the Root, Heart, and Marrow of Free-Masonry) I cannot forbear giving a Hint of a certain evil Designer, who has made a Trade thereof for some Time past, and has drawn in a Number of worth, honest Men, [48] and made them believe that he and his Assistants truly taught them all and every part of the above-named Branch of Masonry, which they soon communicated to the worthy brethren of their Acquaintance, without being able to form any Sort of Judgment whereby they might distinguish Truth from Falsehood, and consequently could not discern the imposition; but, as the wise Seneca justly observes, it fares with us in human Life as in a routed Army, one stumbles first and another falls upon him; and so they follow, one upon the Neck of another, till the whole Field comes to be but one Heap of Miscarriages. This is the Case of all those who think themselves Royal Arch Masons, without passing the Chair in regular Form, according to the ancient Customs of the Craft; To this I will add the Opinion of our Worshipful Brother Doctor Fifield D Assigny, printed in the Year 1744: "Some of the Fraternity (says he) have expressed an Uneasiness at this Matter being kept a Secret from them (since they had already passed through the usual Degrees of Probation) I cannot help being of the Opinion, that they have no Right to any such Benefit until they make a proper Application, and are received with due Formality: And as it is an organized Body of Men who have passed the Chair, and given undeniable Proofs of their Skill in Architecture, it cannot be treated with too much Reverence; and more especially since the Characters of the present Members of that particular [H-49] Lodge are untainted and their Behaviour judicious and unexceptionable; So that there cannot be the least Hinge to hang a Doubt on, but that they are most excellent Masons."

THE Respect I have for the very Name of Free-Mason, is sufficient to make me conceal the Name of the Person here pointed at; and, instead of exposing him, or stigmatizing him with a Name he justly deserves, I earnestly wish that GOD may guide him back, out of his present Labyrinth of Darkness, to the true Light of Masonry; which is, Truth, Charity; and Justice.

I make no Manner of Doubt but that this will reach the Hands of the Person aimed at; and

as my Intention is rather to reform than offend, I hope he will answer my Expectation, in laying aside such Evils as may bring Dishonour to the Craft and himself; and I assure him (upon the Honour of a Mason) I have no evil Design against him, no more than Hesiod had against his Brother

Perses, when he wrote the following Advice.

O Perses, foolish Perses, bow thine ear,
To the good Counsel of a Soul sincere;
To Wickedness the Road is quickly found,
Short is the Way and on easy Ground;
The Paths of Virtue must be reach'd by Toil,
Arduous and long and on a rugged Soil; [50]
Thorny the Gate, but when the Top you gain,
Fair is the future and the Prospect plain;
Far does the Man all other Men excel,
Who from his Wisdom thinks in all Things Well
Wisely considering to himself a Friend,
All for the present Best and for the End;
Nor is the Man without his Share of Praise,
Who well the Dictates of the wise obeys
But he that is no wise himself, nor can
Harken to Wisdom, is a useless Man. [H 2-51]

Footnotes:

¹— In the preface to the Mishna, we find this Tradition of the Jews, explained as follows: God not only delivered the Law to Moses on Mount Sinai, but the Explanation of it likewise. When Moses came down from the Mount, and entered into his Tent, Aaron went to visit him and Moses acquainted Aaron with the Laws he had received from GOD, together with the Explanation of them. After this Aaron placed himself at the Right-Hand of Moses, and Eleazar and Ithamar (the Sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron; These being seated, the one on the Right-Hand, the other on the Left-Hand of Moses, the seventy Elders of Israel, who composed the Sanhedrim, came in, and Moses declared again the same Laws to them, with the interpretations of them, as he had done before to Aaron and his Sons. Lastly, all who pleased of the common People were invited to enter, and Moses instructed them likewise in the same Manner as the rest; So that Aaron heard four Times what Moses had been taught by GOD upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the People once. Moses afterwards reduced the Laws which he had received into Writing, but not the Explanations of them; these he thought it sufficient to trust to the Memories of the above mentioned Persons, who, being perfectly instructed in them, delivered them to their Children, and these again from Age to Age.

**GENERAL REGULATIONS
OF THE FREE and ACCEPTED
Masons**

Old Regulations

1. - The Grand-Master or Deputy has full Authority and Right, not only to be present, but also to preside in every Lodge with the Master of the Lodge on his Left-Hand; and to order his Grand-Wardens to attend him, who are not to act as Wardens of particular Lodges, but in his Presence, and at his Command; for as the Grand-Master, while in a particular Lodge, may command the Wardens of that Lodge, or any other Master-Masons, to act as his Wardens, pro tempore.

New Regulations

1. - That is only when the Grand-Wardens are absent, for the Grand-Master cannot deprive them of their Office without shewing Cause, fairly appearing to [52] the Grand-Lodge, according to the Old Regulations, 18; So that if they are present in a particular Lodge with the Grand-Master, they must act as Wardens there.

Some Grand Lodges, (to cure some Irregularities) have ordered that none but the Grand-Master, his Deputy, and Wardens (who are the only Grand Officers) should wear their jewels in Gold, pendant, to blue¹ Ribbons about their Necks, and white Leather Aprons with blue Silk; which Sort of Aprons may also be born by former Grand Officers [53]

O.R. 2 - The Master of a particular Lodge, has the Right and Authority of congregating the Members of his Lodge into a Chapter, upon any Emergency or Occurrence, as well as to appoint the Time and Place of their usual forming; and in case of Death or Sickness, or necessary Absence of the Master, the senior Warden, shall act as Master, Pro tempore, if no Brother is present who has been Master of that Lodge before; for the absent Master's Authority reverts to the last Master present, though he cannot act till the senior Warden congregates the Lodge.

N.R. 2 - It was agreed, that if the Master of a particular Lodge is deposed, or demits, the senior Warden shall forthwith fill the Master's Chair till the next time of choosing, and ever since in the Master's Absence he fills the Chair, even though a former Master is present.

O.R. 3 - The Master of each particular Lodge, or one of the Wardens, or some other Brother by Appointment of the Master, shall keep a Book containing their Bye-Laws, the Names of their Members, and a List of all the Lodges in Town, with the usual Times and Places of their forming, and also the Transactions of their own Lodge, that are proper to be written.

N.R. 3 - If a particular Lodge remove to a new Place for their stated Meeting, the Officers shall immediately [54] signify the same to the Grand Secretary. The Precedency of Lodges is grounded on the Seniority of the Constitution.

O.R. 4 - No Lodge shall make more than five new Brothers at one and the same Time, without an urgent Necessity; nor any Man under the Age of twenty-five Years, (who must be his own Master) unless by a Dispensation from the Grand-Master.

N.R. 4 - No Brother shall belong to more than one Lodge within the Bills of Mortality² (though he may visit them all) except the Members of a foreign Lodge. But this

Regulation is neglected for several Reasons, and is now obsolete.

O.R. 5 - No Man can accepted a Member of a particular Lodge, without previous Notice one Month before given to the Lodge, in order to make due Inquiry into the Reputation and Capacity of the Candidate, unless by Dispensation.

N.R. 5 - The Grand Secretary can direct the Petitioners in the Form of a Dispensation, if wanted; but [55] if they know the Candidate, they do not require a Dispensation.

O.R. 6 - But no Man can be entered a Brother in any particular Lodge, or admitted a Member thereof, without the unanimous Consent of all the Members of that Lodge then present, when the Candidate is proposed and when their Consent is formally asked by the Master, they are to give their Consent in their own prudent Way; either virtually, or in form; but with unanimity; Nor is this inherent Privilege subject to a Dispensation, because the Members of a particular Lodge are the best Judges of it; and because, if a turbulent Member should be imposed upon them, it might spoil their Harmony or hinder the Freedom of their Communication, or even break or disperse the Lodge, which ought to be avoided by all that are true and faithful.

N.R. 6 - No Visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to[o], or well vouched and recommended by one of that Lodge present.

But it was found inconvenient to insist upon Unanimity in several Cases, and therefore the Grand-Masters have allowed the Lodges to admit a Member if there are not above three Ballots against him; though some of the Lodges desire no such Allowance.

I shall not mention the Cause of the above new Regulation being made, but [56] certain it is that real Free-Masons have no Occasion for any such Regulation, they being able to distinguish a true Brother, let his Country or Language be ever so remote or obscure to us; nor is it in the Power of false Pretenders to deceive us.

O.R. 7 - Every new Brother, at his Entry, is decently to cloath the Lodge, that is, all the Brethren present, and to deposit something for the Relief of the indigent and decayed Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance that may be stated in the Bye-Laws of that particular Lodge, which Charity shall be kept by the Cashier; also the Candidate shall solemnly promise to submit to the Constitutions, and other good Usages, that shall be intimated to him, in Time and Place convenient.

N.R. 7 - See this explained in the Account of the Constitution of the General Charity; only particular Lodges are not limited, but may take their own Method for Charity. [I -57]

O.R. 8 - No Set or Numbers of Brethren shall withdraw, or separate themselves from the Lodge in which they are made, unless the Lodge become too numerous; nor even then, without a Dispensation from the Grand-Master or Deputy; when thus separated, they must either immediately join themselves to such other Lodges that they shall like best (who are willing to receive them), or else obtain the Grand-Master's Warrant to join in forming a new Lodge, to be regularly constituted in good Time. If any Set or Number of

Masons, shall take upon themselves to form a Lodge without the Grand-Masters Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren duly formed, nor approve of their Acts and Deeds; but must treat them as Rebels, until they humble themselves as the Grand-Master shall in his Prudence direct, and until he has approve of them by this Warrant signified to the other Lodges, as the Custom is when a new Lodge is to be registered in the Grand Lodge-Book.

N.R. 8 - Every Brother concerned in making Masons clandestinely, shall not be allowed to visit any Lodge till he has made due Submission, even tho' the Brother so admitted may be allowed.

None who make a stated Lodge without the Grand-Master's Warrant, shall be admitted into regular Lodges, till they make due Submission and obtain Grace.

If any Brethren form a Lodge without Leave, and shall irregularly make new Brothers, they shall not be admitted into any regular Lodge, no not as Visitors, till they render a good [58] Reason, or make due Submission. If any Lodge within the Limits of the City of London, cease to meet regularly during twelve Months successive, and not keep up to the Rules and Orders of the Grand Lodge, its Number and Place shall be erased or discontinued in the Grand Lodge-Books; and if they Petition to be inserted or owned as a regular Lodge, it must lose its former Place and Rank of Precedency, and submit to a new Constitution. Seeing that extraneous Brothers have been lately made in a clandestine Manner; that is, in no regular Lodge, nor by any Authority or Dispensation from the Grand-Master, and upon small and unworthy Considerations [I 2-59], to the Dishonour of the Craft. The Grand Lodge decreed, that no Person so made, nor any concerned in making him, shall be a grand Officer, nor an Officer of any particular Lodge; nor shall any such partake of the general Charity, if they should come to want it.

O.R. 9 - But if any Brother so far misbehave himself, as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that Lodge formed; and if he will not refrain his Imprudence, nor obediently submit to the Advice of his Brethren, he shall be dealt with according to the Bye-Laws of that particular Lodge; or else in such a Manner as the Grand Lodge shall in their great Prudence think fit, for which a new Regulation may afterwards made.

N.R. 9 - Whereas several Disputes have arisen about the removal of Lodges from House to another, and it has been questioned in whom that Power is invested, it is hereby declared, That no Lodge shall be removed without the Master's Knowledge, that no Motion be made for removing in the Master's Absence, and that if the Motion be seconded, [60] or thirded, the Master shall order Summons's to every individual Member, specifying the Business, and appointing a Day for hearing and determining the Affair, and the Determination shall be made by the Majority; but if he be of the Minority against removing, the Lodge shall not be removed, unless the Majority consists of full two Thirds of the Members present.

But if the Master refuse to direct such Summons's either of the Wardens may do it; and if the Master neglects to attend on the Day fixed, the Warden may preside in determining the Affair, in the Manner prescribed but they shall not, in the Master's Absence, enter upon any other Cause but what [61] is particularly mentioned in the same Summons. And

if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send Notice to the Grand Secretary of the Grand Lodge, for the publishing the same at the next Grand Lodge.

O.R. 10 - The Majority of every particular Lodge, when congregated (not else) shall have the Privilege of giving instructions to their Master and Wardens before the Meeting of the Grand Chapter, because the said Officers are their Representatives, and are supposed to speak the Sentiments of their Brethren at the said Grand Lodge.

N.R. 10 - Upon a sudden Emergency, the Grand Lodge has allowed a private Brother to be present, and with Leave asked and given, to signify his Mind if it was about what concerned Masonry.

O.R. 11 - All particular Lodges are to observe the Usages as much as possible; in order to which, and also for cultivating a good Understanding among Free-Masons, some Members of every Lodge shall be deputed to visit other Lodges, as often as shall be though convenient.

N.R. 11 - The same usages for Substance are actually [62] observed in every regular Lodge, (of real Free and Accepted Masons) which is much owing to visiting Brethren, who compare the Usages.

O.R. 12 - The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon Record, with the Grand-Master at their Head, the Deputy on his Left-Hand, and the Grand Wardens in their Places. These must have their quarterly Communications, or monthly Meetings and Adjournments, as often as Occasion requires, in come convenient Place, as the Grand-Master shall appoint, where none shall be present but its own proper Members, without Leave asked and given; and while such a Stranger (though a Brother) stays, he is not allowed to vote, nor even to speak to any Question, without Leave of the Grand Lodge, or Affair unless he is desired to give his Opinion. All Matters in the Grand Lodge are determined by a Majority of Votes, each Member having one Vote, and the Grand-Master two Votes, unless the Grand Lodge leave any particular Thing to the Determination of the Grand-Master for the Sake of Expedition.

N.R. 12 - No new Lodge is owned, or their Officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

All who have been or shall be Grand-Masters, shall be Members of and vote in all Grand Lodges. All who have been or shall be Deputy Grand-Master, shall be Members of and vote in all Grand Lodges.

All who have been or shall be Grand-Wardens, [63] shall be Members of and vote in all Grand Lodges. Masters or Wardens of particular Lodges, shall never attend the Grand Lodge without their Jewels, except upon giving good and sufficient Reasons. If any Officer of a particular Lodge cannot attend, he may send a Brother (that has been in that or a higher Office before) with his Jewel and Cloathing, to supply his Room and support the Honour of his Lodge.

O.R. 13 - At the Grand Lodge Meeting, all Matters that concern the Fraternity in general or particular Lodges, or single Brothers, are sedately and maturely to be discoursed of:

i - Apprentices must be admitted Fellow-Crafts only here, unless by a Dispensation from the Grand-Master.

ii - Here also all Differences that cannot be made up, or accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any Brother thinks himself aggrieved by the Decision, he may appeal to the Grand Lodge next ensuing, and leave his Appeal in writing with the Grand-Master, the Deputy, or Wardens.

iii - Hither also all the Officers of particular Lodges, shall bring a List of such Members as have been made, or even admitted by them since the last Grand Lodge.

iv - There shall be Books kept by the Grand-Master or Deputy or rather by some other Brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual Times and Places of their forming, and the Names of all the Members of each Lodge; also all the Affairs of the Grand Lodge that are proper to be written.

v - The Grand Lodge shall consider of the most prudent and effectual Method of collecting, and disposing of what Money shall be lodged with them on Charity, towards the Relief only of any true Brother fallen into Poverty and Decay, but none else.

vi - But each particular Lodge may dispose of their own Charity for poor Brothers, according to their own Bye-Laws, until it be agreed by all the Lodges (in a new Regulation³) to carry in the Charity collected by them, to the Grand Lodge at their quarterly or annual Communication, in order to make a common Stock for the more handsome relief of poor Brethren.

vii - They shall appoint a Treasurer, a Brother of worldly Substance, who shall be a Member of the Grand Lodge by Virtue of his Office, and shall be always present, and have power to move to the [67] Grand Lodge any Thing that concerns his Office.

viii - To him shall be committed all Money raised for the general Charity, or for any other Use of the Grand Lodge, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended, and shall expend or disburse the same by such a certain Order signed, as the Grand Lodge shall hereafter agree to in a new Regulation. But by Virtue of his Office, as Treasurer, without any other Qualification, he shall not vote in choosing a new Grand-Master and Grand-Wardens, tho' in every other Transaction.

ix - In like manner the Secretary shall be a Member of the Grand Lodge by Virtue of his office, [68] and shall vote in every Thing except in choosing Grand Officers.

x - The Treasurer and Secretary may each have a Clerk or Assistant if they think fit, who must be a Brother and a Master-Mason, but must never be a Member of the Grand Lodge,

nor speak without being allowed or commanded.

xi - The Grand-Master or Deputy, have Authority always to command the Treasurer and Secretary to attend him, with their Books, in order to see how Matters go on, and to know what is expedient to be done upon any Emergency.

xii - Another Brother and Master-Mason should be appointed the Tyler, to look after the Door; but he must be no Member of the Grand Lodge. [69]

xiii - But these Offices may be further explained by a new Regulation, when the Necessity or Expediency of them may more appear that at present to the Fraternity.

N.R. 13 - What Business cannot be transacted at one Lodge, may be referred to the Committee of [64] Charity, and by them reported to the next Grand Lodge.

The Master of a Lodge, with his Wardens and a competent Number of the Lodge assembled in due Form, can make Masters and Fellows at Discretion.

It was agreed in the Grand Lodge, that no Petitions and Appeals shall be heard on the Annual Grand Lodge or Feast-Day; nor shall any Business be transacted that tends to interrupt the Harmony of the Assembly, but all shall be referred to the next Grand Lodge. [65]

O.R. 14 - If at any Grand Lodge, stated or occasional, monthly or annual, the Grand-Master and Deputy should both be absent, then the present Master of a Lodge, that has been longest a Free-Mason, shall take the Chair and preside as Grand-Master, pro tempore, and shall be vested with all the Honour and Power for the Time being provided there is no Brother present that has been Grand-Master or Deputy formerly; for the last former Grand-Master or Deputy in Company, takes Place of right in the Absence of the Grand-Master or Deputy.

N.R. 14 - In the first Edition the Right of Grand-Wardens was omitted in this Regulation, and it has been since found that the old Lodges never put into the Chair the Master of a particular Lodge, but when there was no Grand Warden in Company, present nor former; and that in such a Case, a grand Officer always took Place of any Master of a Lodge that has not been a grand Officer.

Therefore, in case of the Absence of all Grand-Masters and Deputies, the present senior Grand-[70] Warden fills the Chair; and in his Absence, the junior Grand-Warden; and in his Absence, the oldest former Grand-Warden in Company; and if no former grand Officers be found, then the oldest Free-Mason who is now the Master of a Lodge.

But to avoid disputes, the Grand-Master usually gives a particular commission, under his Hand and Seal of Office countersigned by the Grand Secretary to the senior Grand Warden, or in his Absence to the junior, to act as Deputy Grand-Master when the Deputy is not in Town.

O.R. 15 - In the Grand Lodge none can act as Wardens but the present Grand-Wardens, if in Company; and if absent, the Grand-Master shall order private Wardens to act as Grand-Wardens pro tempore, whose Places are to be supplied by two Fellow-Crafts, or Master-Masons of the same Lodge, called forth to act, or sent thither by the Master

thereof; or if by him omitted, the Grand-Master, or he that presides, shall call them forth to act; so that the Grand Lodge may always be compleat.

N.R. 15 - Soon after the first Edition of the Book of Constitutions, the grand Lodge finding it was always the ancient Usage [71] that the oldest former Grand-Wardens supplied the Place of those of the Year when absent, the Grand-Masters ever since has ordered them to take Place immediately, and act as Grand-Wardens pro tempore; which they always do in the Absence of the Grand-Wardens for the Year, except when they have waved their Privilege for that Time, to honour some Brother whom they thought more fit for the present Service.

But if no former Grand-Wardens are in Company, the Grand-Master, or he that presides, calls forth whom he pleases, to act Grand-Wardens, pro tempore. [72]

O.R. 16 -

i. The Grand-Wardens, or any others, are first to advise with the Deputy about the Affairs of the Lodges of private single Brothers, and are not to apply to the Grand-Master without the Knowledge of the Deputy, unless he refuse his Concurrence.

ii - In which Case, or in Case of any Difference of Sentiment between the Deputy and Grand-Wardens, or other Brothers, both Parties are to go to the Grand-Master by Consent; who, by Virtue of his great Authority and Power, can easily decide the Controversy, and make up the Difference.

iii - The Grand-Master should not receive any private Intimations of Business concerning Masons and Masonry, but from his Deputy first, except in such Cases as his Worship can easily judge of; and if the Application to the Grand-Master be irregular, his Worship can order the Grand-Wardens, or any so applying, to wait upon the Deputy, who is speedily to prepare the Business, and lay it orderly before his Worship.

N.R. 16 -

i - This was intended for the Ease of the Grand-Master, and for the Honour of the Deputy.

ii - No such Case happened in our Time, and all Grand-Masters govern more by Love than Power.

iii - No irregular Applications have been made (in our Time) to the Grand-Master. [L-73]

O.R. 17 - No Grand-Master, Deputy Grand-Master, Grand-Warden, Treasurer, or Secretary, or whoever acts for them, or in their Stead, pro tempore, can at the same Time act as the Master or Warden of a particular Lodge; but as soon as any of them has discharged his publick Office, he returns to that Post or Station in his particular Lodge, from which he was called to officiate.

N.R. 17 - Old Grand Officers, are now some of them Officers of particular Lodges, but are not deprived of their Privilege in the Grand Lodge to sit and vote there as old Grand Offices; only he deposes a past Officer of his particular Lodge to act, pro tempore, as the Officer of that Lodge, at the Grand Lodge. [74]

O.R. 18 -

i - If the Deputy be sick, or necessarily absent, the Grand-Master can chuse any Brother he pleases to act as his Deputy, pro tempore.

ii - But he that is chosen Deputy at the Installment, and also the Grand-Wardens, cannot be discharged, unless the Cause fairly appear to the Grand Lodge.

iii - For the Grand-Master, if he is uneasy, may call a Grand Lodge, on Purpose to lay the Cause before them, for their Advice and Concurrence. And if the Members of the Grand Lodge cannot reconcile the Grand-Master with his Deputy or Wardens, they are to allow the Grand-Master to discharge his Deputy or Wardens, and to choose another Deputy immediately, and the same Grand Loge, in that Case, shall forthwith choose other Grand-Wardens, so that Harmony and Peace may be preserved.

N.R. 18 -

i - The senior Grand-Warden now, ever supplies the Deputy's Place; the junior, acts as senior; the oldest former Grand-Warden, as the junior; also, the oldest Mason, as above.

ii - This was never done in our Time. See new Regulation 1.

iii - Should this Case ever happen, the Grand-Master appoints his Deputy, and the Grand Lodge the other Grand Officers.

O.R. 19 - If the Grand-Master should abuse his great Power, and render himself unworthy of the Obedience and Submission of the Lodges, he shall be treated in a Way and Manner to be agreed upon in a new Regulation; because hitherto the ancient Fraternity have had not Occasion for it.

N.R. 19 - The Free-Masons firmly hope, that there never will be any Occasion for such a new Regulation. [76]

O.R. 20 - The Grand-Master, with his Deputy, Grand-Wardens, and Secretary shall at least once go round and visit all the Lodges about Town during his Mastership.

N.R. 20 - Or else he shall send his Grand Officers to visit the Lodges; This old laudable Practice often renders a Deputy necessary; When he visits them, the senior Grand-Warden acts as a Deputy, the junior as the senior, as above; or if both or any of them be absent, the Deputy, or he that presides for him, may appoint whom he pleases in their Stead, pro tempore. for when both the Grand-Masters are absent, the senior or junior Grand-Warden may preside as Deputy, in visiting the Lodges or in the Constitution of a new Lodge; neither of which can be done without, at least, one of the present Grand-Officers; except Places at too great a Distance from the Grand Lodge, and in such [77] Case some faithful Brother who has passed the Chair, &c. shall have proper Deputation, &c. under the Grand Lodge Seal for the Constitution of such new Lodge or Lodges, in distant or remote Countries, where the Grand Officers cannot possibly attend.

O.R. 21 - If the Grand-Master dies during his Mastership; or by Sickness, or by being

beyond Sea, or any other Way be render'd incapable of discharging his Office; the Deputy, or in his Absence the senior Grand-Warden, or in his Absence the junior Grand-Warden, or in his Absence any three Masters of Lodges shall assemble at the Grand Lodge immediately, in order to advise together upon the Emergency, and to send two of their Number to invite the last Grand-Master to resume his Office, which now of Course reverts to him; and if he refuses to act, the next last, and so backward; but if no former Grand-Master is chosen; of there be no Deputy, then the oldest Mason the present Master of a Lodge.

N.R. 21 - Upon such a Vacancy, if no former Grand-Master be found, the present senior Grand-Warden fills the Chair, or in his Absence the junior, till a new Grand-Master is chosen; and if no present nor former Grand-Warden be found, then the oldest Free-Mason who is now the Master of a Lodge. [78]

O.R. 22 - The Brethren of all the regular Lodges in and near the City of London, shall meet in some convenient Place on every St. John's Day; and when Business is over, they may repair to their festival Dinners, as they shall think most convenient; and when St. John's Day happens on a Sunday, then the public Meeting shall be the next Monday. The Grand Lodge must meet in some convenient Place on St. John the Evangelist's Day, in every Year, in Order to proclaim the new, or recognize the old Grand-Master, Deputy and Grand-Wardens.

N.R. 22 - Or any Brethren around the Globe (who are true and faithful Members of the ancient Craft) at the Place appointed, till they have built a Place of their own; but none but the members of the Grand Lodge are admitted within the Doors during the Election of Grand Officers. [79]

O.R. 23 - If the present Grand-Master shall consent to continue a second Year, then one of the Grand Lodge (deputed for that Purpose) shall represent to all the Brethren, his Worship's good Government, &c. and, turning to him, shall in the Name of the Grand Lodge, humbly request him to do the FRATERNITY the Great Honour (if nobly born, if not, the great Kindness) of continuing to be their Grand-Master for the year ensuing; and his Worship, declaring his Consent thereto, (in what Manner he thinks proper) the Grand Secretary shall thrice proclaim him aloud, GRAND-MASTER OF MASONS! All the Members of the Grand Lodge shall salute him in due Form, according to the ancient and laudable Custom of Free-Masons.

N.R. 23 - Application shall be made to the Grand-Master, by the Deputy (or such Brother whom the Grand Lodge shall appoint, in case of his Failure) at least one Month before St John the Evangelist's Day, in order to enquire whether his Worship will do the Fraternity the great Honour (or Kindness) of continuing in his Office a second Year, or of nominating his Successor; and if his Worship [80] should at that Time happen to be out of Town, or the Person whom he shall think proper to succeed him; that then the Secretary shall write to either, or both, concerning the same, the copies of which Letters shall be transcribed in the Transaction-Book of the Grand Lodge, as also the Answers received.

O.R. 24 - The present Grand-Master shall nominate his Successor for the Year ensuing; who, if unanimously approved of by the Grand Lodge, and there present, he shall be proclaimed, saluted and congratulated, the new Grand-Master, as before hinted; and immediately installed by the last Grand-Master, according to an ancient⁴ Usage. But if that Nomination is not unanimously approved, the new Grand-Master shall be chosen immediately by Ballot, viz. every Master and Warden writing his Man's Name, and the last Grand-Master writing his Man's Name too, and the Man whose Name the last Grand-Master shall first take out casually or by Chance, shall be GRAND-MASTER OF MASONS for the Year ensuing; And if present, he shall be proclaimed, saluted, and congratulated, as before hinted, and forthwith installed by the last Grand-Master, according to Usage.

N.R. 24 - This is the general Practice of Grand Lodges, for they seldom or never disapprove the Choice. [M-81] There has been no Occasion for this old Regulation in our Time, the Grand Lodge (as before) having constantly approved of the Grand-Master's Choice; and my Reason for inserting it is, least any Brother (acquainted with the old Constitutions) should think the omitting it a Defection. [82]

O.R. 25 -

i - The last Grand-Master thus continued, or the new Grand-Master thus installed, shall next, as his inherent Right, nominate and appoint his Deputy Grand-Master, (either the last or a new one) who shall also be proclaimed, saluted, and congratulated in due Form.

ii - The new Grand-Master shall also nominate his Grand-Wardens; and, if unanimously approved by the Grand Lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due Form.

N.R. 25 -

i - A Deputy was always needful when the Grand-Master was nobly born, and this old Regulation has been always practiced in our Time.

ii - This old Regulation has sometimes been found inconvenient, therefore the Grand Lodge reserve to themselves the election of Grand-Wardens; where any Member has a Right to nominate one, and the two Person who have the Majority of Votes (still preserving due Harmony) are declared duly elected. [M 2-83]

O.R. 26 - That if the Brother whom the present Grand-Master shall nominate for his Successor (or whom the Grand Lodge shall choose by Ballot, as above) be out of Town, and has returned his Answer, that he will accept of the Office of Grand-Master, he shall be proclaimed, as before in the old Regulation 23 and may be installed by Proxy, which Proxy must be present or former Grand-Master, who shall act in his Name, and receive the usual Honours, Homage, and Congratulations. **N.R. 26** - The Proxy must be either the last or former Grand-Master (as the Duke of Richmond was for Lord Paisly) or else a very reputable Brother, as Lord Southwell was for the Earl of Strathmore. But the Grand Installation is not performed until the real new Grand-Master is present. Nor is the new Deputy, or the Grand-Wardens, allowed Proxies when appointed.

O.R. 27 - Every Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these for the real Benefit of the Ancient Fraternity, provided always that the ancient Land-Marks be carefully preserved, and that such new Regulations and Alterations be proposed and agreed to by the Grand Lodge, and that they be offered to the Perusal of all the Brethren in Writing, whose Approbation and Consent (or the Majority thereof) is absolutely necessary therefore, after the new Grand-Master is installed, be solemnly desired and obtained from the Grand Lodge, as it was for these old Regulations by a great Number of Brethren.

N.R. 27 - All these Alterations, or new Regulations above written, are only for amending or explaining [84] the old Regulations for the Good of Masonry, without breaking in upon the ancient Rules of the Fraternity, still preserving the old Land-Marks, and were made at several Times (as Occasion offered) by the Grand Lodge, who have an inherent Power of amending what may be thought inconvenient, and ample Authority of making new Regulations for the Good of Masonry, which has not been disputed; for the Members of the Grand Lodge are truly the Representatives of all the Fraternity, according to old Regulation 10.

The End of the old Regulations. [85]

NEW REGULATIONS

28 -

i - That no Brothers be admitted into the Grand Lodge, but the immediate Members thereof, viz. the four present and all former Grand Officers, the Treasurer and Secretary, the Masters and Wardens of all regular Loges, except a Brother who is a Petitioner, or a Witness in some Case, or one called in by Motion.

ii - That at the third Stroke of the Grand-Master's Hammer (always to be repeated by the senior Grand-Warden) there shall be a general Silence; and that he who breaks Silence, without Leave from the Chair, shall be publicly reprimanded.

iii - That under the same Penalty every Brother shall keep his Seat, and keep strict Silence whenever the Grand-Master or Deputy shall think fit to rise from the Chair, and call To Order.

iv - That in the Grand Lodge every Member shall keep his Seat (according to the N^o of his Lodge) and not move about from Place to Place during the Communication, except the Grand-Wardens, as having more immediately the Care of the Grand Lodge.

v - That no Brother is to speak but once to the same Affair, unless to explain himself, or when called upon by the Chair to speak.

vi - Every one that speaks shall rise, and keep standing, addressing (in proper Manner) to the Chair; nor shall any presume to interrupt him, under [86] the aforesaid Penalty; unless the Grand-Master find him wandering from the Point in Hand, shall think to reduce him to Order; for then the said Speaker shall sit down; But, after he has been set right, he may again proceed if he pleases.

vii - If in the Grand Lodge any Member is twice called to Order at any one Assembly, for transgressing these rules, and is guilty of a third Offence of the same Nature, the Chair shall peremptorily order him to quit the Lodge-Room for that Night.

viii - That whoever shall be so rude as to hiss at any Brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a Member of an Grand Lodge for the future, till another Time he publickly owns his Fault, and his Grace be granted.

ix - No Motion for a new Regulation, or for the Continuance or Alteration of an old one, shall be made 'till it be first handed up in Writing to the Chair; and, after it has been perused by the Grand-Master, the Thing may be moved publickly, and then it shall be audibly read by the Secretary; and if it be seconded, and thirded, it must immediately be committed to the Consideration of the whole Assembly, that their Sense may be fully heard about it; after which the Question, shall be put, pro and con.

x - The Opinion, or Votes of the Members, are to be signified by holding up of Hands; that is, one Hand each member; which uplifted Hands the Grand Wardens are to count, unless the Number of Hands be so unequal as to render the counting them useless. Nor should any other Kind of Division ever be admitted among Free-Masons.

The End of the new Regulations

My Son, forget not my Law; but let thine Heart keep my Commandments, and remove not the ancient Land-Mark which thy Fathers have set Solomon

THOUGH the foregoing are called new Regulations, yet they are of many Years standing, and have been wrote at different Times, by Order of the whole Community as Amendments or Explanations of the old Regulations; for we are not to break in upon the ancient Rules of the Fraternity, as before mentioned in New Regulation 27. [88]

AS my chief Aim and Design in this Undertaking is to acquaint my worthy Brethren with the old and new Regulations (and in Truth they are the most requisite Subject concerning free-Masonry that can be committed to Writing) I have added the following Regulations of the Committee for Charity, as they have been approved of and practiced by the Grand Lodge of Ireland since the Year 1738, when our

Right Worshipful and Right Honourable Brother
WILLIAM STUART
Lord Viscount Mountjoy (now Earl of Blessington)
was Grand-Master.

Also the Regulations of the Stewards Lodge, or Committee for Charity, as they have been approved of and practiced by the ancient York-Masons in England since the Year 1751.
[N-89]

Footnotes:

¹— I shall at all Times be conformable and pay due Respect, to every Right Worshipful Grand Lodge of regular Free-Masons, and am well assured that Grand Officers only should be distinguished by Gold Jewels, and then according to their proper order, but at the same time, I am certain, that every Member of the Grand Lodge has an undoubted Right to wear Purple, Blue, White or Crimson.

²— La zone definie comme le territoire de l'ondres pour l'equel etaient fournies des listes de deces. (Lodge jurisdiction equal distance from each other)

³—See this explained in the Regulation for Charity.

⁴—This is a most noble and grand ceremony, but cannot be described in Writing, nor ever known to any but Master-Masons.

The
REGULATIONS
For
CHARITY
As practised in Ireland, and by York-Masons in England
Masons

Irish Regulations (I.R.) 1 - That the Committee shall be and consist of the Grand-Master, the Deputy Grand-Master, and Grand-Wardens, and all former Grand Officers; the Treasurer and Secretary, with the Master of every regular Lodge in the City of Dublin for the Time being.

York Masons Regulations (Y.M.R.) 1 - All present and former Grand Officers, Treasurer and Secretary, with the Masters of eight regular Lodges, who are summoned and [90] obliged to attend in their turns; the Method is four of the oldest, and four of the youngest Masters, are summoned Monthly, to hear all Petitions, &c. and to order such Relief to be given to distressed Brethren, as their Necessity may appear and Prudence may direct.

I.R. 2 - That all Collections, Contributions, and other charitable Sum or Sums of Money, of what Nature or Kind so ever, that shall at any Time be brought into the Grand Lodge, shall be deposited in the Hands of the Treasurer, who is not to disburse or expend the same, or any Part thereof, on any Account whatever, without an Order from the said Committee, which Order shall be signed by the Secretary, or the Grand Officer or Master than presiding in the Chair.

Y.M.R. 2 - This is punctually practiced here [N 2-91]

I.R. 3 - That neither the Treasurer, or any other Person whatever, shall give dor sign any Order on the Treasurer for any Sum of Money, until the same be first approved of by the Majority of the Committee, and entered into their Transaction-Book together, with the

Name or Names of the Person or Persons to whom the same is to be given.

Y.M.R. 3 - This is likewise practiced here.

I.R. 4 - That no anonymous Letter, Petition, or Recommendation, by or from any Person, or on any Account of Pretence whatsoever, be introduced or read in this Committee.

Y.M.R. 4 - The same observed here. [92]

I.R. 5 - That any Person who shall petition the Grand Lodge, or this Committee for Charity, shall be known to be at least one whole Year a contributing Brethren, who shall have personal Knowledge thereof; and that no Person shall prefer, or bring in, any Petition to this Committee, but one of the Members who signs it, the Petitioner also attending in Person, except in Cases of Sickness, Lameness, or Imprisonment.

Y.M.R. 5 - Registered Masons, who have contributed for six Months, and a Member of a regular Lodge during the Time, are heard and considered, &c. and Sojourners, or traveling Masons, are relieved by private Collections not out of the Fund. All Petitions or Recommendations shall be signed by some Master or Warden of a regular Lodge, to whom the Petitioner is personally known, and who shall (if in Town) attend the Steward's Lodge, to assert the Truth of the Petition. Any Brother may send in a Petition or Recommendation, but none are admitted to sit and hear the Debates but the Grand Officers, Treasurer, Secretary, and the eight Masters summoned for that Purpose. The Petitioners also are to attend (if in or adjacent to London) except in Cases of Sickness, Lameness, or Imprisonment.

I.R. 6 - That it shall be the inherent Power of this Committee, to dispose of the Fund laid in for Charity to charitable Uses, and no other (and that only to such Persons who shall appear by their Petitions, as aforesaid, to be deserving and in real Want of charitable and brotherly Assistance) not exceeding the Sum of five Pounds to any one Person, or otherwise supply them with a weekly Support, as they shall judge most necessary.

Y.M.R. 6 - This Regulation is the Practise here, only with this Alteration, viz. the Steward's Lodge have full Power and Authority to give the Petitioner more than five Pounds, if it seems prudent to them [94]

I.R. 7 - That no Brother who has received Assistance from this Committee of Charity, shall petition a second Time, unless some new and well-attested Allegation appear.

Y.M.R. 7 - This is left to the Discretion of the Steward's Lodge.

I.R. 8 - That no extraneous Brother, that is not made in a regular Lodge, but made in a clandestine Manner, or only with a View to partake of this Charity, nor any assisting at such irregular Makings, shall be qualified to receive any Assistance therefrom.

Y.M.R. 8 - This Regulation is observed by the York Masons, and it is firmly hoped it

will be always continued.

I.R. 9 - That this Committee of Charity may resolve itself into a Committee of the Grand Lodge, at any Time when they shall have Business from the Grand Lodge laid before them, or that the Grand Lodge shall refer any Case to them, when they have too much to do in one Night; and that the Report of the said Committee shall be read in the Grand Lodge, and by them be approved of, before the same be put in Execution or Practice.

Y.M.R. 9 - The Steward's Lodge have full Power and Authority to hear and determine all Matters (concerning Free-Masonry) [95] that shall be laid before them, except in making new Regulations, which Power is wholly invested in the whole Community when met at their quarterly Communications, where all the Transactions of the Steward's Lodge shall be audibly read before all the Free-Masons then present.

I.R. 10 - That it is the indispensable Right of the Grand Lodge, to order the Committee to meet when they shall judge it necessary, who shall then have Power to adjourn themselves from Time to Time, as Business may require, at any Time between the monthly Meetings of the Grand Lodge where all the preceeding Business of the Committee shall be read over, in order to inform the Grand Lodge of the Charity expended, and to receive their Concurrence in any Matter that may be refer'd to them.

Y.M.R. 10 - The Stewards Lodge meet on the third Wednesday in each Kalendar Month, &c. or sooner, if the Grand Lodge give Orders for so doing. [96]

I.R. 11 - That when this Committee is ordered to be assembled, and thereto duly summoned, any eleven of them then meeting shall be a Quorum, and proceed upon Business; and if any Debate shall happen to arise, the Majority of Votes then present shall be decisive, always allowing the Grand Officer, or he that shall then preside in the Chair, two Votes if Occasion require.

Y.M.R. 11 - For the speedy Relief of distressed Brethren, &c. three of the eight Masters summoned for that Purpose (with or without Grand Officers) the Secretary and Books always present, may proceed to business, as Prudence and brotherly Love shall direct them.

The End of the Irish and York Masons Regulations